The Churchman.

VOLUME XVIII. NO. 33. — "The Church of the Living God, the Pillar and Ground of the Truth." — WHOLE NUMBER, 917.

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DAILY SERVICE.

"Serve the Lord with gladness, and come before His presence with a song." "O go your way into His gates with thanksgiving, and into His courts with praise."—[Jubilate Deo.

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

Trinity Church .... At 9 A. M., and 3 P. M.
All Saints' Church .... " 6 "
St. Luke's Church .... " 8 A. M.
Holy Communion administered every Sunday, at 7 A. M., except the 2d Sunday in the month, at usual time; and Evening Service on Friday, at 5 P. M.
St. Clement's Church .... " 8 A. M.
Calvary Church .... " 8 " and 6 P. M.
Church of The Annunciation .... " 8 " and 4½ "
Church of The Holy Communion .... " 6 " and 6 "
Saints' Days, a second Service, Lecture and Offertory at 9 A. M.
Church of The Crucifixion .... " 8 A. M.

Calendar for October.

15. Seventeenth Sunday after Trinity.
18. St. Luke the Evangelist.
22. Eighteenth Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.
29. Nineteenth Sunday after Trinity.

NOVEMBER.

1. All Saints.
2. Thanksgiving Day—(unless some other day is appointed by the civil authority). A Special Service for the day, printed immediately before the Family Prayer.
5. Twentieth Sunday after Trinity.
12. Twenty-First Sunday after Trinity.
19. Twenty-Second Sunday after Trinity.
26. Twenty-Third Sunday after Trinity. [The Collect, Epistle, and Gospel, for the Twenty-Fifth Sunday, are to be used.]
30. St. Andrew the Apostle.

THANKSGIVING DAYS APPOINTED BY THE CIVIL AUTHORITY.

November 16.—New Hampshire.
" 24.—Missouri.

☞ The proper Service for the Day is printed immediately before the Family Prayer.

Poetry.

From the Missionary.

TO MY ENGLISH GOD-SON,

JAMES WILLIAM DOANE FORSTER,

ON HIS BAPTISMAL DAY.

God's blessing rest upon thee,
My precious little boy;
Make thee thy mother's comfort still,
And still thy father's joy:
Conduct thee through life's pilgrimage,
In purity and peace:
And take thee to that blessed world,
Where sin and sorrow cease.

Long time I've loved thy father,
Thy gentle mother, too;
And tenderest cords have twined our hearts,
Across the waters blue:
And now I sit beside their hearth,
An honored, happy guest,
And feel how truly Christian home
Is type of heavenly rest.

Dear Child, how opportunely
Thy coming has been timed,
And providential orderings
With human wishes chimed;
That hearts, which, long, in unison
Have beat beyond the sea,
Should flow together at the Font,
And blend themselves in thee.

Dear child, of dearest parents,
I take thee to my heart,
To be, as they so long have been,
Its parcel and its part;
To grow, like sweetest flower, beside
That sainted Bishop's* tomb;
And give its sacred memories
New fragrance and new bloom.

Dear child, with Thornton,† Forster, Jebb,
My name is knit in thee,
All written in that blessed Book,
One Christian family.
So, when the dead shall all come forth,
At that clear trumpet's sound,
May each dear name recorded in
The Lamb's own Book be found.

Stisted Rectory, 15 August, 1841. G. W. D.

* Bishop Jebb, "the good Bishop of Limerick." Mr. Forster was his Domestic Chaplain, and his "own familiar friend."

† The excellent Henry Thornton, M. P., his maternal grand-father. Miss Isabella Thornton was a god-mother.

Communications.

For the Churchman.

That "the sons of God" are they who "are led by the Spirit of God,"* that to "walk in the Spirit" is essential to avoiding "the lust of the flesh,"† that "the renewing of the Holy Ghost" is necessary to salvation,‡ that religious and moral duty is "the fruit of the Spirit,"§ are positions of the Holy Bible, founded on the cardinal truth which pervades that volume, that in order to man's possessing sound piety and morality, his heart must be under the influence of the gifts and graces of the Holy Ghost. What observation and experience teach of the frail, feeble, and corrupt state of the human heart by nature, proves the accordance of this doctrine with right reason. There is therefore, to the truly reasonable mind, antecedently to positive proof, a strong presumption in favor of the doctrine. On a full and fair investigation of the subject, such a mind becomes convinced that the doctrine is set forth in the volume which is thoroughly proved to be a record of divine revelation. The sound philosopher, consequently, receives the doctrine as a part of essential truth. But there is, unfortunately, a principle in man, which, though eminently selfish, constantly stands in the way of the good mercifully designed for him by his God. It is pride; and is particularly fond of so pushing its bold inquiries, difficulties, and doubts, into even the divinely inculcated principles and precepts of religion and morality, as to deprive himself of much of their comfort and benefit. This pride, deadly hostile to the meekness and humility which gratefully receives and earnestly endeavors to improve, those principles and precepts, just as, and as far as, they are imparted, without thinking that obligation to this is at all dependent on, or measured by, ability to understand all the reasons for them, or how their promised benefits flow from them,—this pride has surrounded the Bible's clear and reasonable teaching on the subject now considered with fictitious difficulties—just such as we may imagine the enemy of all righteousness would be glad to invent in order to draw men off from the ways and principles of the Gospel. Under such delusion, some men, fancying that the doctrine of the directing and furthering influences of God's grace is inconsistent with man's free agency and accountability, renounce the former as unnatural and irrational; while others, holding the same view, turn it to the cause of error in the opposite direction, perverting it to a system of fatalism which regards man's spiritual state and progress as illustrating only the *sovereignty of God*, and depending in nothing on *his own will and agency*; and therefore considers man as having nothing to *do*, but only to *receive* and *yield*, as a means of being made the subject of spiritual and eternal blessings. And besides the infidelity, and the dogged and stoical indifference to Christian affection and duty, that constitute the extremes to which these errors lead, there is much in their respective *tendencies* which corrupts the genuineness and purity, and mars the harmony, of Christian character, even where there are grades of that character short of the full influence of those extremes.

A fruitful source of much evil in this matter, is error respecting the doctrine of *preventing grace*, or that which, *going before* (the true meaning of preventing) a man's own actions, or mental movements, is necessary to incline his heart to good, and enable him to commence the religious life.

There are certain principles so inseparably bound up with the whole current of Scripture, that that volume becomes entirely unmeaning without them; and so inseparably bound up, too, with man's moral perception and character, as these appear, and as they always have appeared, as soon as the moral sense has manifested the least development, that we can form no idea of that sense, and therefore of man, as man, without them. Of these principles, therefore, no proof is offered in Scripture: it supposes their existence and truth without proof. Nor has man ever reasoned himself into an acknowledgment of them: he has, if possessed of the faculties necessary to his profiting by traditional instruction, found his mind possessed of them, as truths, as soon as ever he found and realized his own moral consciousness. Such are, *the existence of God*, and *the moral agency of man*. Sound philosophy reasons on them at once, as indisputable facts, and sees clearly that no system which questions or denies them, or either of them, can be true.

Man was originally created a moral agent, with such purity and uprightness of mind and heart as followed with a glad will the guidance and control of the Holy Ghost, and thus secured for him innocence and perfection. By sin, he wilfully repulsed the Holy Ghost, and incurred that tremendous change to entire depravity—the total separation of his nature from good—which is denominated *the fall*. For his relief from this total depravity, the gracious plan of redemption was formed. This restored to his nature so much of the influence of the Spirit of God as to supply every man that is born into the world with restored moral agency, and a power to give it a right direction—with a principle of good to which the true religion may appeal in behalf of its claims upon him to renounce the evil and choose the good. In proof of this are the undeniable facts, that Holy Scripture represents the redemption through Jesus Christ to have been wrought for all mankind; and that it calls *on all men* to receive its message, profit by its teachings, and enjoy the salvation which it offers; whether they are, for these ends, to be converted from a false to the true religion, or from a *mistaken* or an *unfaithful*, to a *true and obedient*, profession of the latter. In these evangelical views, our faith finds a refuge from all the doubts and difficulties which the foolishness of human wisdom may invent, and places itself, as on the truth of God, on the undeniable fact that a man's repentance, obedience, and salvation, depend upon himself, and yet that all good in him—in thought, in word, and in deed, and the ultimate supreme and eternal good of his salvation, are not of himself, but are the gift of God through Jesus Christ.

The most hardened sinner, who has any thing of reasonable consciousness left, knows that he sins *wilfully*, and not *by constraint*, and therefore that he has power to break off his sins, and consequently is justly punishable for them, and dare not claim to be held excused because of his inability to do otherwise—which he might justly do, did that inability exist; save when it is itself the awful punishment of his being forsaken of God, because of his own past wilful sin and folly. Who, too, is so hardened as never to be conscious that his sins, independently of all their disadvantages and sufferings to himself, are disgraceful to him, and at war with his duty, and therefore to wish to be better, and intend to be better, and have at times even longings for a virtuous and Christian character and course of life? Such feelings originate not with his own heart, fallen and corrupt as it is: they are the workings of the Spirit of God in those preventing influences which were restored to his nature through the evangelical scheme of redemption: they are the calls and strivings of that Spirit, leaving him without excuse if he neglects or resists them, inasmuch as they appeal to a power given him to profit by them. Such calls and strivings of divine grace are variously given. Sometimes a dispensation of Providence, sometimes a portion of Scripture heard or read, sometimes the witnessing of religious acts and exercises, and presence at the ministrations of God's priesthood, is the means through which they are carried home to the heart. It remains with man to stir up this precious gift by the proper direction of his moral agency.

Thus, without the grace of God, we can do nothing. By that grace, given through Jesus Christ to all, all have power to listen to and obey the call to be converted from the error of their ways, by turning their hearts from the wickedness which they have committed and giving themselves, honestly and sincerely, to doing that which is lawful and right. If thus a man receives not in vain the *preventing* grace of God in Christ, but improves it to the earnest commencement of the work of his salvation, the same grace becomes to him, *co-operating*: it *works with him*, as saith our tenth article of religion. How *he* is to work, is clearly set forth in the Gospel. He is to be a constant and sincere suppliant, with an humble and penitent desire to know and pursue the required path of duty, for divine pardon, mercy, and grace. If he has not had the baptism which Jesus Christ appointed for the remission of sins, for making men His disciples, and for their receiving of the fulness of His grace, mercy, and truth, he must delay no longer; but with deep repentance, whereby he sincerely and truly forsakes sin, renouncing the world, the flesh, and the devil, and resolving, by God's help, to keep His holy will and commandments, and walk in the same all the days of his life, and with faith, whereby he steadfastly believes the promises of God made to him in that sacrament, he must seek to be, in that blessed ordinance, received by God's minister into the congregation of Christ's flock. If, by his own act, or that of his sponsors, the baptismal obligations have been laid upon him, and he has violated them by wilful sin, or has lived in neglect of them or indifference towards them, or has shown his opposition to the terms of the evangelical covenant by resting in the outward and visible sign and form, without duly appreciating, and faithfully and devotedly seeking, as the great and main object, the inward and spiritual grace, it behoves him to turn at once from such sin and danger, and with a broken and contrite spirit, pray and strive that his heart may be changed, and himself become a new and converted man. Admitted by baptism into the Church or school of Christ, he must give himself, diligently and prayerfully, to the study, under its guidance and aid, of the Scripture, that he may hold its true faith in its true holiness and righteousness. He must be, with due preparation, a subject of that laying on of hands which the apostle ranks among the principles of the doctrine of Christ, and as a step in going on unto perfection, and which the first chief pastors of the Church, as taught of God, administered as a means of one's receiving the Holy Ghost. He must manifest and exercise his faith in Christ by habitually, and with proper qualifications, uniting in that commemoration of His death and sacrifice, and communion of His body and blood, which, as His Holy Supper, He incorporated with His Gospel, as of the essential importance indicated by His own solemn declaration, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you—Whoso eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day." He must give diligence to make sure his calling and election as a member of Christ, a child of God, and an inheritor of the kingdom of heaven, by walking in all the commandments and ordinances of the Lord, as they were given directly by Himself, in rules for religious and moral character and conduct, and as the Church, in the exercise, according to His law and will, of the power and authority given her by Him over His people, requires holy services and duties at their hands. He must do all these things on the true principles, in the genuine spirit, and with the pure and holy, the charitabe and merciful, and the humble, and at the same time earnest and zealous, affections, of the Gospel; and with the constant heartfelt recollection that all his efforts are vain unless the Spirit works with him, and he is perpetually under that Spirit's renewing and sanctifying influences; whereby alone the faith, hope, and charity of the Gospel can be maintained; and that God's acceptance and blessing can be awarded him only through the merits of Jesus Christ, on which alone even the best of men must rely, in the constant humility of repentance, and the exclusive trust of strong and self-sacrificing faith—a faith which fully feels and owns their utter unworthiness, and their Saviour's all-sufficiency.

However God may be sometimes pleased to give His Spirit in *extraordinary* modes and measures, it is very evident from His word, that reasonable dependence can be placed on receiving the precious and invaluable gift, only by humble, faithful, and devout acquiescence in the way of grace and salvation which He has provided by His Gospel in His Church; and only on that principle of daily increase in the Holy Spirit, more and more, which He has seen fit to establish as the ordinary rule of His operations, and which is so gracious a provision for encouraging His people to "go on," and as a perpetual warning to them never to "go back," and never to rest as if they had attained to the full measure of their justification. If one thinks that by any other mode, or in any other measure, he has *experienced religion*, and had implanted in him an assurance that his heart is changed, and filled with the Holy Ghost, he must take good heed lest he be deluding himself with *that* experience, which will yet convince him, by dreadful and abominable re-action, that he rested on the broken reed of mere excitement, carnal pride and confidence, and false and degrading motive.

The only valid evidence that can be given to others, the only one that should satisfy ourselves—and which indeed should be entirely satisfactory—that we are led by the Spirit of God, is to be found, not in feelings or professions, but in the exhibition of the fruits of the Spirit in our hearts and lives—the humility, sincerity, and fidelity, the kindness, meekness, and benevolence, the pure and holy affections, subdued tempers, and chastened appetites and passions, and the devout reception of Gospel truths, and observance of Gospel commandments and ordinances, which make up the character of a true and faithful Christian. If these things be in us and abound, we may rest gratefully assured that the Holy Ghost has changed and renewed our hearts, and is carrying us forward in the way that leadeth unto life.

B. T. O.

* Romans viii. 14.
† Galatians v. 16.
‡ Titus iii. 5.
§ Galatians v. 22. Ephesians v. 9.

For the Churchman.

Mr. Editor,—It is not my intention to meddle with the point of difference between "W. D. W.," in yours of October 7th, and the Church Almanac, respecting the concurrence of Sundays and Holy Days, any further than to observe that the Bishop of this Diocese gave an official judgment in the matter several years ago, which has not, as far as I have heard, been revoked or superseded; and that it was to the effect, (1.) that when a Saints' Day or similar Holy Day, occurs on Sunday, the *Lessons* for the *Sunday, both Collects*, and the *Epistle* and *Gospel* for the *Holy Day*, are to be used; except when such concurrence falls on Easter Day, Whitsunday, or Trinity Sunday, when the whole service for the Sunday is to be used, *with addition of the Holy Day Collect*;—(2.) that the same *rule* is to apply when a Saint's Day falls on the Monday or Tuesday in Easter Week, or the Monday or Tuesday in Whitsun Week;—and (3.) the same *exception* is to apply when a Saint's Day falls on Ash-Wednesday, in Passion Week, on Ascension Day, or on Thanksgiving Day.

I would respectfully suggest that "W. D. W." is somewhat hypercritical in what he says about the "Prayers to be used in the Weeks preceding the stated times of Ordination." I apprehend that the common sense view of the subject is, that these prayers, like those "For Congress during their Session," "In time of Dearth and Famine," "In time of War and Tumults," &c. &c., are intended to be used whenever "Morning and Evening Service" shall be celebrated, during the period or exigency designated; that if the Church designed these Prayers merely for the Ember Days, she would have so particularly ordered; and that her design is, besides engaging her ministers and members in the proper prayer whenever, during the week, they assemble for Morning or Evening Prayer, to call them also, on the Wednesday, Friday, and Saturday, to the private observance of "abstinence," and "extraordinary acts and exercises of devotion," as well as to *special efforts* to be at the public prayers on *these days*, even if they cannot during the rest of the week.

J. A.

For the Churchman.

Mr. Editor,—By inserting the following lines in your paper, you will greatly oblige two of the pupils of St. John's Institute, Mt. Alban, D. C.

Knowing how little, comparatively speaking, the merits of this institution are appreciated by Churchmen, we, as members of the same, and likely soon to leave its sheltering fold, think it only right and proper to express our gratitude to the Instructer who has so long labored for us—even at the expense of his own health—with increasing constancy and unfailing affection.

Mr. Ten Broeck,* in addition to great natural tact for the management of boys, possesses every talent for carrying out the plans he has maturely formed. Having taken the Prayer Book as his guide, firm in principle, and unbiassed by any of the many "winds of doctrine" with which we all are continually surrounded, he teaches those intrusted to his care "the truth as it is in Jesus," and thoroughly instructs them in the principles upon which "the Church of the Living God" is founded. Nor is this all, though a most important part. Being himself an excellent scholar, and aided by those who are the same, pupils here go through with as thorough a course preparatory to College, as in any other institution in the land. The Classics are here read with the utmost accuracy, and English studies are prosecuted with a degree of care unsurpassed. The family of the Rector and the boys are united in *one* large household, with the view of avoiding a great evil prevalent in most schools, commonly called Boarding Schools, in which the boys are entirely distinct from the family of the Principal. The advantage of this arrangement can clearly be seen to consist in making gentlemen as well as scholars, since the presence of ladies is ever a check upon the habits of rudeness that boys, if left to themselves the whole time, would inevitably fall into.

Mr. Ten Broeck's care of the boy extends to him not only during school hours, but he is *ever* thinking of him, even in the time allotted for recreation. He not only prevents any amusements being engaged in that might injure their limbs or health, but he also has regard to the welfare of their minds and souls. The play-ground attached to the Institute is one of the coolest and most beautiful spots upon the Heights.

It has not been our purpose to *enlarge* upon the superior merits of this Institution; it is not needed. Facts have been stated,—conclusions must be drawn by candid minds. We can only conclude by saying, that Mr. Ten Broeck is devoting his life to boys and their interest, with all the zeal required to be successful. He sympathizes and labors with all those under his care; is ever thinking of them, and for them, and never loses an opportunity of doing them good.

Duo Discipuli.

July 31, 1848.

* Lately of St. Mark's Hall, Orange, New Jersey.

For the Churchman.

THE WEST.

NO. III.

The next and most important difficulty in the way of establishing the Church in the West, arises, as I hinted in my last communication, from the character of those employed in the ministry of the religious denominations around, and the complexion of their preaching. Those who have seen only the phase of religious teaching presented by the sects in the East, would find it difficult to imagine the aspect it assumes in the Far West, more especially when exhibited in one of those nondescript scenes, called "*a camp meeting*." The preachers, as they are styled here, are very generally men of no education, no talent, and very little good manners; there are exceptions to this rule of course, but it must be admitted they are *only* exceptions: a person may very naturally ask how they can succeed in interesting or instructing a congregation, and why it is that the Church does not make more rapid progress, when it is opposed by such weak resistance. I take it for granted that my reader understands, that the good people in the East do not always go to Church to be *instructed*, much less is this the case in the West: if tolerable *amusement* be afforded a congregation will in most cases be collected: this is the principal reason it appears to many judicious people whom I have heard express their opinions on this subject, why the ministrations of the sects are much better attended than ours; the frivolous, the dissipated and the gay, can go to their meetings, and listen to their ranting with the most perfect self-complacency: because they are conscious that very little is said to the purpose, or that in the general and indiscriminate denunciation they are safe themselves; while, if anything is said which may be somewhat pointed, they generally turn the edge, by reflecting on the language, or manner in which it has been uttered. It may be necessary to state here, that *grammar*, is too trivial a thing to be taken into consideration by these gentlemen. The effect of all this is of course to give erroneous views of religion, and to propagate the two evils with which the West is bitterly cursed, fanaticism and infidelity; the weak and the ignorant, and sometimes the well-meaning, are carried away by it; while the intelligent, but careless, are for the most part repelled and disgusted. I say for the most part, because to my surprise, some men even of very extensive acquirements from habit, or from some unaccountable cause, fall in sometimes with the general fanatical feeling; but they are certainly few, and have never known anything of the Church. On the whole, the disproportion between the male and female members of the religious community is very striking, the males being scarcely more than a tythe of the whole. But even this is not the worst feature of the case, making all necessary allowances for peculiarity of temperament and eccentricity of manner, there are a great number, whose inconsistency the utmost charity could not palliate; and some concerning whom even stronger language might be used with justice; when all this is taken into consideration, it can scarcely excite astonishment, that the sober, chaste, and fervent character of our services seem strange to persons accustomed to such scenes: sobriety is confounded too generally with formalism, the religion of the masses is the religion of excitement; the impression that the only indication of christian character is the possession of joyful emotions, impels to the wildest excesses, and he who is most extravagant, is considered most religious: contrition, humility, and lowliness have no place in the religion of the sectarian; these are shunned as the evidences of spiritual declension; and when the temper does not degenerate into religious levity, the individual supposes himself laboring under desertion of the spirit: the religion of such persons, as every one must see is the most superficial of things, and as a matter of course, is as changeable as the very garments they wear; the very acme of christian duty appears in their eyes to hear sermons, and certainly if the multiplication of teachers be any evidence of having itching ears, the remark of the Apostle is perfectly applicable in their case. Religious duties, they know very little of, or at least practice very little; a religious man, and an honest man, are not convertible terms in the West; and I have frequently been answered by the infidel, that granting religion to be true, he could not think it would make him any better, judging from its effects on many around him. We of course, don't quote this as a specimen of fair reasoning, but only to show, the light in which worldly men view the popular religion of the day, and the effect it has on their convictions. While penning these few remarks, our recollections are perfectly distinct of a number of persons using this argument, and appealing to far too many individual cases in proof of these assertions: these cases are often very strongly put; and there is no answering them directly; my reply is (others perhaps would answer differently,) that, while I would not say in all cases that the individuals were bad men, still I could not admit that they should be taken as specimens of the influence of religion; their ideas were either false, defective, or distorted, and in order to judge correctly of the operation of religious truth, he must take an example from those who preserved the harmony of gospel teaching, in other words he must choose a *churchman*. There is not the slightest exaggeration in what has been said with regard to the popular religionism of the West, it is a religion of feeling altogether, and few appear to think that it should ever influence the conduct. They will confess sometimes, it is true that they may have done wrong, but what is the remedy or atonement for this wrong? confession, repentance, and amendment? Not at all: the *camp-meeting*, one glorious burst of frantic enthusiasm, when age and sex, propriety and decorum, and everything that keeps society together in peace and order is entirely forgotten: a holy frolic, as a presbyterian, a friend styles it, completely blots out all the sins from quarter to quarter, and from year to year. My readers have all heard of camp-meetings in the West, and have seen them described better probably than I can present them, but after all, I think that few who have never seen one, have any idea of their true character: for my own part, though I had often read and heard of camp-meetings, yet still I had no idea of half their—what shall I say—enormity, absurdity, and grotesqueness, all in about equal proportions. Somebody has said that a person's education was incomplete without travel, it is equally true I think that a person's religious education is defective without having witnessed a camp-meeting: there is a corner of human nature into which he has never looked, which is then made bare; there is an example of self-deception, in the greater number of cases, of which he could scarcely have supposed reasonable men to be guilty, if he had not beheld the scene with his own eyes. A camp-meeting, which the writer visited, left impressions, which it would be impossible to convey in writing: if there were only one feature entirely predominant, the reader might form some idea of the scene; but the combinations are so strange, and made up of such discordant elements, that it would require almost a volume to go into detail; and without placing those features in juxta-position, the grand impression is lost; it would be impossible for any person to tell whether, for the ensuing half hour he would be inclined to laugh or almost cry; so thoroughly blended are the ludicrous and the painful. On a skirt of a wood stood a large log building unenclosed on every side, supplied with sittings of the most primitive order; near the end was a platform supplied with seats for about half a dozen preachers; and immediately round the building, were a number of log cabins for the accommodation of those who remained during the night; and whose well supplied tables during the day, showed that spiritual food was not the only thing sought for by the multitude. The crowd begins to collect, as the hour for service commences, the house gradually filled, and the area between the building and the cabins, is occupied by little parties discussing various subjects: the preacher commences, nobody attends, but perhaps a few ladies: they talk and laugh and saunter about just as usual; the men are too much engaged in other matters, the *religious* part, say the preaching is only for the *sinners*, and the *sinners*, naturally enough, don't care anything about it: by degrees, however, they become a little more interested, two or three saunter up toward the side of the building and look on for awhile and then walk away, while their place is supplied by others. The preacher at length closes and you are beginning to think that camp-meetings, after all, are rather *dull* places. But have patience for a little until the prayer is over, they are growing a little warmer, and the preacher is helped on by various exclamations, some would think not very *reverent*.

Then comes the exhortation, when the subject is brought *home* to every one: three or four of the preachers descend from the platform, and commence their appeals more directly to the multitude below; they deal pretty largely in the terrible, their education must be better than you supposed after all, they at least have studied Dante, and Young, pretty closely; at length some young girl or lady begins to sob, she is soon supported from another part of the house, the feeling becomes infectious, the chorus becomes louder and louder, the exhorters gather courage from success and wax more fanatical and noisy; the scene is one of confusion, still somewhat suppressed; there is no shouting yet, the sobs and groans are rather stifled, you see that they are rather trying to suppress their emotions: they have not lost all sense of propriety yet, or perhaps they don't think themselves *privileged* to give full expression to their emotions; there is a general heaving and tossing, the influence has become completely *sympathetic*, the groanings and mutterings, and sighs indicate that we must soon have eruption: you begin to brace your nerves, you feel that you are becoming a little unmanned in spite of yourself; you are afraid to look your neighbor in the face, lest the hallucination might be complete, but all this is only the beginning.

S.

Papists are Christians, and to be preferred to many Protestant heretics I could name to you.—*Mc Sparran*.

For the Churchman.

JACOB A TYPICAL PERSON.

There can be no rational doubt that the Old Testament is but one body of prophecy. This is not meant to exclude moral precept for the regulation of human life: but moral precept is so interwoven with the great web of prophecy as not to be separable from it. Typical things, persons, and actions, are all prophetic in this aspect as well as direct prophetic word. This is clear by what St. Paul says concerning the different items in the Mosaic economy, that they were "types and shadows of good things to come," and "patterns of things in the heavens." By this typical or prophetic rule we may find many things in the life of the patriarch Jacob, significant of facts in the life and experience of our Lord. Let us rehearse a few of them.

When Jacob had obtained his father's blessing, Isaac sent him away saying, "Thou shalt not take a wife of the daughters of Canaan." That the not doing so was typical, depends upon whether or not the Canaanites were themselves typical. It is assumed that they were. It is assumed that the seven nations of Canaan were typical of the fulness, or sevenfoldness, of evil in fallen flesh. In the antitype our Lord empties Himself of his glory, or goes from home to seek one who is to become "the Bride, the Lamb's Wife." But he follows not the flesh in choosing her, and takes her not in her fleshly standing. Though He came into our flesh and was made Man, yet as Man, He is the Spiritual, or second Man, the second or Spiritual Head of our race, made such in order to make us partakers of the divine nature and sons of God, that our race as a race, might ultimately be delivered from under the curse and inability of the fall. Hence our Lord takes not a wife "after the flesh, but after the Spirit;" as typified by Jacob, going for a wife to the land of Abraham and his father's kindred. The Bride of the Lamb is of His Father's kindred, inasmuch as we, by regeneration, are partakers of the divine nature, and so sons of God. Jesus was partaker of the Father's blessing before he went away to seek a kingdom and a Queen to share it with Him, and then to come again and take them openly: for He was "declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead." With this blessing on his head He went away, and sent the Comforter to commence his work. The Canaanites at this time were doomed to destruction, and so he that had received the blessing and the promises could not take a wife from among them. Fallen flesh, or the old man is also doomed to destruction, and He that is The Life cannot take a wife from thence. The Bride, in one point, makes herself ready through the sanctification of the Spirit and belief of the truth, as becometh those who have power given them to become sons of God.

Jacob was not the first born, but was taken in place of the first born, that the purpose of God, according to election might stand. So Jesus was not the first Adam, but the second, set in place of the first, that the purpose of God through the second and immutable Head of creation might stand: wherefore He is called "mine Elect, in whom my soul delighteth."

Jacob appears to have been in favor at the house of Laban till the time came to take the wife for whom he served. So Jesus was in favor with man as well as with God, till the time came for him to take measures for the preparation of the Bride in the building up of his house. But then it became otherwise: He lost favor.

During Jacob's servitude under Laban for Rachel and Leah, "which two did build the house of Israel," the twelve patriarchs were born unto him as the twelve foundations upon which to build it up when the time should come. So our Lord, during the time He "had not where to lay his head," chose twelve, "according to the number of the twelve tribes of Israel," whom "He named apostles," and made them the foundations of his spiritual house, according to the pattern God had given in the literal Israel. And, extending the anti-type, He chose seventy disciples also, according to the number of the seventy elders of Israel; the exact number also, into which the families of the whole earth were divided after the flood. Both these numbers seem to have a double reference to future blessing: for the promise to Abraham was that he should be "the heir of the world," and that "in his seed all the families of the earth should be blessed." So God gives to our Lord "the heathen for His inheritance, and the uttermost parts of the earth for a possession:" whence the assurance to Him is, that His kingdom shall be an everlasting kingdom, and that of the increase of His government and peace, there is to be no end.

Jacob served for Rachel, but had Leah thrust upon him. Afterwards he served for Rachel over again, and so had two wives: but Rachel contributed least towards building the house of Israel. This seems to typify the Bride taken out of both Jew and Gentile. It is known what a special affection our Lord had to the Jews and their city, and also St. Paul for his brethren after the flesh. It is equally known that the preachers of the Gospel turned not aside unto the Gentiles until after the Jewish *nation* had rejected it, counting themselves "unworthy of the kingdom of God." It was not Jacob's intention to take Leah to wife, though she was the first born before Rachel: and, humanly speaking, it was not the divine purpose for the Lord to go from the Jews, who had a certain priority over the Gentiles, and from among the latter choose any to be of the Bride. Jacob's choice, as a man, was upon Rachel the younger (as it were, that the purpose of God according to election might stand,) and our Lord's choice as a man was upon his own nation (for He offered them *the kingdom, which they rejected*;) from whom He turned not aside to take a people out of the Gentiles, for His Name, till the Father's purpose of taking them also was manifested through the unbelief and contradiction of the Jews. But the election obtained it, and the rest were blinded till the fulness of the Gentiles for making up the Bride is taken: and so, what Rachel and Leah did in the flesh, Jew and Gentile do in the Spirit: that is, build up the house of Israel; and the Bride of Christ is taken "out of every kindred, and nation, and tongue, and people," and "all the families of the earth" have a direct family connection with her and an equivalent interest in her, and are made to rejoice and give God glory when the marriage of the Lamb shall have come. Relations and friends invariably take an interest in every marriage. All the world has a near and dear interest in those who shall be made kings and priests unto God and reign on the earth; for it is by them primarily, but under the Son, that He will fulfil

the promise made to Abraham *for* all the families of the earth, who are to reap the benefit in due time.

As soon as Jacob began to "provide for his own house" as having an interest separate from that of Laban, Laban and his sons began to persecute him and charge him with wickedness and robbery. Our Lord has ever met with the same treatment from the world He came to save: for it is the general condition of his true followers to be as sheep among wolves all the time his members are being fashioned secretly beneath in the earth. They that will live godly in this present evil world shall suffer persecution; and through much tribulation we must enter the kingdom of God. Scripture does not warrant any exception to this rule, so that the offence of the Cross has not ceased" in this enlightened nineteenth century, and cannot cease till the Cross is exchanged for the crown, and the Church is militant no more.

Laban's treatment of Jacob warranted his flight when the time came for him to leave him. The truth of this has ever been verified to those who gain the victory over the world, the flesh, and the devil. They would hinder our salvation if they could. They would have us ever bowing down to the service of mammon and worldly interests, as our only duty; as if we could find our only reward in that which is sure to perish, and as if the promises of God were but so much delusion. As Jacob returned by divine command, leaving Laban and his house behind him, so we are commanded to forsake all, and even to hate father and mother, wife and children, if they stand between us and our heavenly calling.

When Jacob was clear of Laban, a fresh trial awaited him. Esau, whom he had greatly offended, heard of his departure, by Jacob's messengers, who, when they returned, told him that Esau was coming to meet him with four hundred men. Jacob was greatly alarmed at this, lest Esau should take the life he before had threatened; and in great distress he called on God for deliverance from his hand. In these traits he strikingly resembles our Lord under his agony. 1. In the matter of his prayer for delivrance from the most direful apprehensions. 2. In his being as it were, under the condition of death, which he feared greatly when Esau should meet him in the morning. 3. In his meeting with an angel in his agony, as angels came to strengthen our Lord in the garden. 4. In his wrestling under this condition of death, and prevailing "as a prince having power with God and men," even as our Lord so prevailed by submitting to the death of the cross, and, as his reward, received all power both in heaven and in earth. And lastly, when his life was spared, and he reconciled to Esau, he was, as Isaac had been before him, "received from death in a figure;" and so a type of our Lord in his resurrection.

When Jacob first fled from Esau, he slept at Bethel, and had his vision of the ladder between earth and heaven, God above it, and the angels ascending and descending on it. This was a type of the Incarnation, by which "the way" of the Mediator between God and man, between heaven and earth is prepared, and intelligent and friendly intercourse established. See John i. 51. "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." This was at Bethel, or "the House of God." "And Jacob rose up early in the morning, and took the stone that he had put for his pillows. and set it up for a pillar, and poured oil on the top of it. . . . And Jacob vowed saying, ... this stone which I have set for a pillar, shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto Thee." Here, 1. This stone, upon which he slept, and then set up for a pillar, calling it God's house, is a type of the Church, the actual house and temple of God, and the pillar and ground of the truth. This was set up on the Day of Pentecost. 2. His pouring oil on the top of the pillar after he had set it up, is typical of the anointing with the Holy Ghost which the Church received on that Day, when the Lord God gave gifts to the rebellious, that He might dwell among them. 3. His vow to give to God one tenth of all that God should give him, establishes the law of tithes as binding upon all Christian men; and its connexion with the setting up of the House of God, which is the Universal Church, indisputably proves it to every one who has the faith of Jacob. Let the robbers of God see to this; and they are many.

Afterward (Gen. xxxv.) God commanded Jacob to arise and go up to Bethel, "and *dwell* there; and make *an altar* unto God." Jacob then commanded his house to put away their strange gods, and be clean, and change their garments. "And Jacob set up a pillar of stone, and poured a drink offering thereon, and poured oil thereon." Observe, 1. The *dwelling* there indicates the settled purpose of God to dwell in the midst of his people forever as in his chosen seat, when their tossings and wanderings are at an end. 2. The making an altar at Bethel points to the Christian altar, which God setteth up forever in his house. 3. The putting away the strange gods, and changing their garments preparatory to going up to *dwell* at Bethel, indicates some great reformation to take place in the Church of a radical and comprehensive character, before the Bride can make herself ready, or the sanctuary be cleansed. 4. This setting up and anointing the pillar the *second* time indicates the same thing. There is the early and latter rain, with a long interval of drought. The first setting up and anointing the pillar point to the Day of Pentecost and the former rain. But in the interval the pillar is broken down, and the clouds commanded "to rain no rain upon it," (Isa. v. 6), as a punishment for its sins. This second setting up and anointing the pillar must then indicate the rebuilding of the tabernacle of David which is fallen down (Acts xv. 16) and the latter rain, that God will cause to follow when He doeth this great thing; which, when it is accomplished, shall be final, and "the tabernacle of David" shall be broken down no more again for ever.

CATHOLICUS.

For the Churchman.

THE CHURCH IDENTIFIED.

SECTION VI.

SECTS BEFORE THE REFORATION.

It would be unnecessary, so far as the practical result of our present undertaking is concerned, to refer to any of the sects existing before the Reformation, were it not for the fact, that some of our modern sects refer to them, and especially to the *Waldenses* and *Albigenses*, as the link of visible union and connection between ourselves and the Primitive Church Catholic. These sects have also served many modern speculators another very convenient turn. After having come to the conclusion that the Churches in the Roman obedience were apostate, it was necessary to point to something that might be regarded as the continuation of the Church, notwithstanding this apostacy; and, as if forgetting the whole Eastern half of the Church, these writers have fixed upon the Waldenses and Albigenses as answering the demands of their theory. It becomes important, therefore, for these two reasons, to give these sects a passing notice.

And here it becomes important to call attention to tho distinction between sects *in* the Church and sects *out* of the Church. A sect *in the Church* is a class, or number of persons, holding and advocating peculiar views of their own, but without separating themselves from its communion, or attempting to hold meetings, form congregations, and have a ministry, and, in fact, becoming a Church by themselves. They may be denounced, excommunicated, and persecuted with inquisitions, fire and sword; end though, in the common use of language, they must be called a sect, yet, notwithstanding all this, they *may be* only the meek, uncompromising adherents to the Faith once delivered to the Saints; and when the awards of the final day shall show every man's work what it is—they will be seen with the crowns of confessors and martyrs upon their heads shining forth forever, like stars in the firmament of God's eternal glory. But when a class or number of persons, holding peculiar views, forsaking the communion and fellowship of the Church, set about to get up one of their own, with separate meetings and congregations, separate ministers and ministrations, claiming to be a Church by themselves, they are a sect outside of the Church. And though their faith and usages may be in perfect accordance with the Apostolic pattern, yet they, as a Church or society, are new and perfectly distinct from that which existed before them.

There were sects of both kinds before the Reformation; and we shall probably find the Waldenses a sect answering to the former description, and the Albigenses one answering to the latter. Those of the earlier centuries had passed away and become extinct: there were also some divisions among the branches of the Greek or Eastern Church. But with neither the sect of the earlier centuries, nor with the divisions and alienations of the Greek Church do we need now to concern ourselves. The Albigenses and Waldenses seem to be the only ones that demand our attention.

1. The *Albigenses* seem to have been a sect who were at first called *Paulicians*, and are said to have been *Manichæans* also in their religious opinions. The Paulicians are a sect "said to have been famous in Armenia [a country in Asiatic Turkey] by two brothers, *Paul* and *John*, the sons of *Callinice*, of Samosata, and said to have received its name from them: some, however, derive it from one *Paul*, an Armenian, who lived in the reign of Justinian II."* "About the middle of the eighth century, (752. *Cedrenus*) *Constantine*, surnamed *Copronymus* by the worshippers of images, had made an expedition into Armenia, and found in the cities of Melitene and Theodosiopolis a great number of Paulicians, his kindred heretics. As a favor, or a punishment, he transplanted them from the banks of the Euphrates to *Constantinople* and *Thrace;* and by this emigration their doctrine was introduced and diffused in Europe."† "From *Bulgaria* and *Thrace*, some of this sect, either from zeal to extend their religion, or from weariness of Grecian persecution, removed first into Italy, and then into other countries of Europe; and there they gradually collected numerous congregations, with which the Roman Pontiffs afterward waged very fierce wars."‡ "*Albigesium* was the name given to the whole territory of the viscount of Albi, Beziers, Carcassone, and Rasez. Hence *Albigenses* became, from this time, the name,—at first for all those who fought against the crusaders, and then—for the *Cathari*."||

I will now proceed to give some of their characteristic doctrines. That there are two Gods and Lords, the one good, the other evil; that the creation of all things visible and corporeal was not by God the Father Almighty and the Lord Jesus Christ, but by the Devil and Satan, the evil God, who is the god of this world; that all Sacraments are vain and unprofitable. As to the Eucharist, they believe that there was nothing in it but mere bread. They condemned Baptism by water, saying that a man was to be saved by the laying on of hands upon those that believed *them*. They allow of no ministry. They say that marriage is always sinful and cannot be without sin. The hold that our Lord did not take a real human body, nor real human flesh of our nature; and that He did not really rise with it, nor do other things relating to our salvation. They affirm that the Virgin Mary was not a real woman, "but their Church, which is true penitence; and that this is the Virgin Mary." They deny the the resurrection of the body, and hold that human souls are spirits banished from heaven on account of their sins.§

I will not go farther into an account of this sect. The "*Facts and Documents*" collected by MAITLAND, show, beyond question, that they were, as he says, "either hypocritical impostors, or misguided fanatics," or both, aiming at no good for mankind; and so far from being characterized for true piety and zeal against the errors of their times, they were given to sensuality and selfishness.

After what has been said, it will hardly be necessary to add anything more to show that no modern sect can gain anything in point of respectability or ecclesiastical identity with the Church of Christ, from an alliance with the Albigenses. We have seen that they were not persons of good standing in the Church in the country from which the founders of this sect in Europe came. They went into a country where the Church was fully established, without going into or seeking to enter its communion; they set themselves about making converts to their opinions, which were sufficiently abhorrent from the Faith once delivered to the Saints; they neither claimed nor were acknowledged to be a part of that identical, visible society which had existed from the days of the Apostles, and was planted by their labors.

(To be Continued.)

* MOSHEIM. Book III., cent. ix., Part II., cap. v., sec. 2.
† GIBBON'S *Decline and Fall.* Ch. LIV.
‡ MOSHEIM. *Cent.* xi., Part ii., cap. v., sec. 2.
|| GIESELER. *Text Book of Ecc. Hist.* Ed. Philadelphia, 1836. Vol. 2, p. 385, n. 7.
§ Abridged from LIMBORCH, in *Maitland's Facts and Documents*, p. 233—241.

To the Editor of the Churchman.

My dear Doctor:—A friend put into my hand, the other day, the Commercial Advertiser of the 3d inst., and called my attention to an article on its first page, containing the preamble and resolution offered by me to the late Diocesan Convention of New York, with some prefatory remarks on the same, by "A Clerical Deputy."

As these remarks seem to require some notice, and as I have an utter repugnance to the discussion of such matters in the secular papers, will you do me the favor to give the said remarks, with the following brief comments on them, a place in the Churchman.

Remarks by "A Clerical Deputy," from the Commercial Advertiser of Oct. 3d, 1848.

"*Gentlemen:*—By inserting in your columns the accompanying copy of a preamble and resolution which were suddenly introduced into the Convention of the Protestant Episcopal Church, at a late hour on Friday night, you will confer, I am persuaded, a favor on many clerical and lay deputies, who have as yet no certain knowledge of the assertions and aim of this document. They had left the House, like myself, on that evening, about 10 o'clock, under the conviction that a motion which had been made to adjourn until 9 o'clock the next morning had been put and carried. It seems, however, that after our departure the remainder of the House was again called to order, this paper was introduced, and afterward a motion prevailed for a final adjournment.

"The sensation excited, when the Rev. Dr. Sherwood had finished the reading of his document, was, as I have learned, indescribable. And no one, not even the Reverend mover himself, ventured its defence, after the eloquent and overwhelming rebuke which was instantly given by the Hon. Luther Bradish, a lay delegate from Grace Church. This paper will go upon the journal, and, if called up at the next session, will have to be discussed in the light of day. I have no wish to occupy your columns with a review of its extraordinary assumptions. There is one, however, so very strange, so entirely a misconception of the fact, that I must be permitted, in justice to myself and many of the clergy and laity of the Convention of 1847, to allude to it. The resolutions passed in that Convention and referred to by Dr. Sherwood, were, as it was well understood, a *compromise*. They do not contain a word which was meant to imply that the *relief* which they *unanimously* asked for was, as he asserted on the floor of tne General Convention and now re-asserts in this document, *the removal of the sentence*. Nothing was said or done in the Convention of 1847, affixing to them such a meaning. Nor could they, I am persuaded, under such an interpretation as he seeks to stamp upon them, ever have been passed by both orders of clergy and laity in that body.

A CLERICAL DEPUTY."

To a Clerical Deputy, and especially to the Editors of the Commercial Advertiser, I am obliged, for giving such early and extensive publicity to the said preamble and resolution, as it will help much to accomplish the chief object had in view in offering them to the consideration of the Convention, which was, to call attention to the nature of the sentence inflicted by the Court of Bishops upon their brother, the Bishop of the Diocese of New York; for I am persuaded that the more the nature of that sentence is discussed, "in the light of day," and the better it is understood, the sooner we shall be relieved from our present Diocesan embarrassments. And all that I desired or expected, in offering the preamble and resolution, was, that they might go on the Journal of the Convention, and thus lead to a thorough and Christian discussion of the nature of the sentence on which they are predicated. I regret, however, to find that the preamble and resolution seem to be seen by some through an entirely false medium, and that efforts are making to give them exclusively a personal bearing. Now this is wrong, and bespeaks altogether too low and circumscribed a view of the matter in question. There is not in the preamble or resolution a word or thought that can be tortured to the support of an attempt to vindicate or exculpate the present Bishop of the Diocese of New York. They look far beyond him, and have respect to a great principle of ecclesiastical law, of much more importance to secure than the happiness or usefulness of any individual, whatever may be his station or character. But the preamble and resolution are now before the public, and must speak for themselves; and if there be in them any "extraordinary assumptions," they can be easily pointed out and exposed. I will only say concerning them, that, if anything like the conclusions drawn from them by a Clerical Deputy can be fairly sustained, I have been most unfortunate in making myself understood.

A word or two, now, touching some of the remarks of a Clerical Deputy.

As all that he says about adjournment, be it truth, or be it romance, or a mixture of both, has, if there be in it any point, a bearing upon the whole Convention, officers as well as members, it may, in consideration of the character of that body, be suffered to pass.

But, a Clerical Deputy says, "The sensation excited, when the Rev. Dr. Sherwood had finished the reading of his document, was, as I have learned, indescribable."

That there was some little "sensation excited"—not by his reading, but as a Clerical Deputy says, "*when Dr. S. had finished the reading of his document*,"—is an admitted fact; and it is well understood, I suppose, by whom it was created. The sensation, however, seemed to be confined chiefly to a single individual, who had it all pretty much to himself. It may have been indescribable; it was certainly very palpable.

A Clerical Deputy continues, "no one, not even the reverend mover himself, ventured its defence, after the eloquent and overwhelming rebuke which was instantly given by the Hon. Luther Bradish, a lay delegate from Grace Church."

I am truly sorry to be obliged to refer to the part acted an that occasion by the Lay Delegate from Grace Church, generally so dignified and courteous; but the remarks of a Clerical Deputy seem to render it necessary. That the Hon. gentleman was eloquent, and that his eloquence was somewhat overwhelming, all, who were present, will doubtless admit; but was it the overwhelming eloquence of truth? or was it a mere "*brutum fulmen*"?—the eloquence "of great swelling words of vanity," and of rude personal denunciation? There were present those who thought it the latter. And under such an assault, from such a quarter, and so unprovoked, could I—need I, have attempted any defence either of myself, or of my document? I did, indeed, try to convince the Hon. gentleman that, in his hot haste, he had entirely mistaken the whole matter. And I cannot but think that, by this time, he is sensible of the fact. Nor is this all. I verily believe that, after "the indescribable sensation" which, by his overwhelming eloquence, he so successfully conjured up, and by which he was himself so deeply affected, had subsided, he was not one whit the more comfortable for the mighty effort he had made.

Again: A Clerical Deputy says, "The resolutions passed in that Convention [the New York Convention of 1848] and referred to by Dr. S., [Why not quoted by him in full and verbatim?] were, as it was well understood, *a compromise*."

As a Clerical Deputy seems here to be rising into the regions of fancy, and trying his own powers at "strange and extraordinary assumptions," by which he was just now so horified, I wish he had informed us by whom this compromise was made, and on what points. I know not, indeed, what others may have understood in relation to these resolutions, but this I know, they were drawn up in their present form some weeks before the meeting of the Convention in New York, in 1847; drawn up, too, by those who then thought, and, I believe, still think, that the sentence upon the Bishop of New-York, however merited by him, was unjust and unrighteous in its effects upon the Church and Diocese; and further, that in the nature of that sentence would be found the chief cause of our present difficulties. Verily, my dear brother, a Clerical Deputy, this affirmation of a "well understood compromise" looks so like an "assumption," "so very strange," "so entirely a misconception of the fact," that I must be permitted, in justice to myself, at least, "to allude to it."

Once more: A Clerical Deputy says, "They," the resolutions of the New York Convention of 1847, "do not contain a word which was meant to imply that the *relief* which they *unanimously* asked for was, as he, Dr. S., asserted on the floor of the General Convention, and now re-asserts in this document, *the removal of the sentence*."

Now, without entering into any discussion here about the true and common sense meaning of those resolutions—certainly without attempting to show what they do *not mean*—I must be allowed to call attention to some declarations in this paragraph, in which a Clerical Deputy has ventured a little beyond the regions of even "extraordinary assumptions." He has here said things "which cannot be described in language that a gentleman would like to use." But there are occasions when, however unpleasant, duty demands that things should be called by their right names. And this seems to be one of those occasions. I say, then, here is a wicked calumny—and that a Clerical Deputy has, in this paragraph, declared a falsehood.

The falsehood is, that "I asserted on the floor of the General Convention, and now re-assert in this document," that the New York resolutions asked "the removal of the sentence."

Now, as this is an old falsehood, often exposed and refuted, once at least publicly, I must be permitted here to stamp upon it the right brand. It is a downright, most unqualified and reiterated falsehood. I never said any such thing.

This falsehood appeared first, I believe, in a paper called the Protestant Churchman, of Nov. 13th, 1847. I wonder if my kind brother, a Clerical Deputy, has any knowledge of this periodical? It was promptly met and effectually exposed by a friend—many thanks to him for his kindness—in the Churchman of Nov. 20, 1847. And it may be proper to state, that it was from this refutation I received the first knowledge of the existence of the falsehood. Whether the Protestant Churchman ever had the candor and manliness to correct the error, or in any way to repair the injury and wrong done, is more than I know; but this I do know, the same falsehood was again published in that paper of September 23d, 1848! And now a Clerical Deputy reiterates and republishes in a secular paper, of wide circulation, the same falsehood. I do not say that my amiable brother, a Clerical Deputy, in what he has said and done, *meant* to declare what he *knew* to be a wicked falsehood; all that I say is, that he has written, published, and extensively circulated, what he easily might, and certainly should, have known *was* such a falsehood.

That there is in my preamble or resolution anything to justify the declaration here so boldly and positively made by a Clerical Deputy, I had not supposed any one would have the "hardihood and effrontery" to pretend.

Equally destitute of foundation is his declaration as to what took place on the floor of the General Convention.

To set this matter at rest, I will here repeat what I did say, on that occasion, as reported at the time.

At the close of my remarks, I said, "it should be remembered that the resolutions of the New York Convention came to us by a unanimous vote of that Convention."

I said, "the resolutions, in respectful terms, ask for RELIEF." I then added, as my own conviction, "it is my settled opinion that no relief will be satisfactory to the Church in the Diocese of New York, short of the unconditional removal of the sentence." This opinion I still entertain.

Yours respectfully,

Hyde Park, Oct. 9, 1848. R. SHERWOOD.

☞ Since writing the above, the Protestant Churchman, of the 7th inst., has, I see, again repeated the falsehood.

For the Churchman.

CAUSE AND EFFECT.

Mr. Editor,—The Protestant Churchman says the Rev. Lot Jones was left off the Missionary Committee at the last Convention, and that now the Committee is in debt $1700; of course, because he is no longer in it. The Rev. gentleman was on the Committee during 46 and 47, and the deficiency in that year was near $1600. It thus appears that off and on, he has caused a loss to the Committee of some $3,300.

Yours, respectfully,

September 27. ARITHMETIC.

THE CHURCHMAN.

New-York, Saturday, Oct. 14, 1848.

The Protestant Churchman of last week speaks of Dr. Sherwood's preamble and resolutions as follows:

"Dr. Sherwood is the reverend gentleman, who stated in the General Convention, in his place as a *representative* of New York, that this Diocess by a unanimous vote of its Convention, had demanded the unconditionul restoration of Bishop Onderdonk. Dr. Sherwood's capacity for representation, therefore, cannot well be doubted; his *nerve*,—a great requisite for bold undertakings—is beyond question; and it is not surprising, consequently, that he stood out prominently in the extraordinary closing scenes of our Diocesan Convention. It appears that late on Friday evening last, after the House had voted a salary of $2,500 to Bishop Onderdonk, till otherwise ordered, a motion to adjourn till Saturday morning was put and supposed to be carried by a large number of deputies, clerical and lay, who upon that presumption left the House.—This of course was just the time to bring an important tproposition before the Convention. It was discovered rhat an adjournment had not been carried, and those who emained on being called to order yb the President, were favored by a string of audacious "whereas"-es, as long as the sea-serpent, followed up by a resolution requesting the Standing Committee to present forthwith an address to the House of Bishops, asking them to terminate at once the sentence of suspension inflicted by them upon the Rt. Rev. B. T. Onderdonk, or if unprepared to do this, and thinking the honor and purity of the Church not yet sufficiently vindicated, to request them to specify on what terms and at what time said sentence of suspension shall cease.

We cannot doubt that the monstrous propositions recited as facts, and the daring character of the action proposed, taken in connexion with the unseasonable hour, and the state of the Convention, as to numbers, when they were offered, will, in the mind of every candid and dispassionate man, mark the act as unparalleled in the history of party enormity. The withering rebuke with which this motion was met by the Hon. Luther Bradish, effectually staid the atttempts to carry the measure by a *coup de main*, and happily the whole matter was laid over to the next Convention, and, then, as if to illustrate at what an unexpected and untimely season this project has been introduced, the Convention having closed its business at 11 o'clock at night, adjourned *sine die*.

We beg our readers to note that the resolution is postponed to *the next Conventio.n* This is plain work. Here is a straight forword issue, direct, tangible, and open. There is no danger of surprise and the Diocese must look to it, to be ready and meet the question. Even in mere party tactics, it is a pleasure to find a frank exposition made of the course and objects of opponents, and we rejoice that circumstances have so occurred, as to bring to light the intentions of those who favor the Bishop, to procure, if possible, his restoration. It would certainly have been becoming for the reverend mover of this resolution to have given notice of his design to introduce his proposition; its introduction was equally sudden and inopportune; it may be, that no plans or schemes, no prudential calculations, were thwarted by its postponement; still, at any rate, it is cause of gratulation, that such a battery is not masked, and that timely warning is given."

A correspondent of the same paper says:

"Many members, both clerical and lay, left the church. I had got as far as the front door when I heard the President's hammer rapping on the desk. Turning round, I saw him surrounded as usual by the faithful "tenth legion," and Dr. Sherwood reading from a paper, which on going nearer proved to be a preamble and resolution for Bishop Onderdonk's restoration. When its reading was concluded, the Doctor said "he did not think that the proposition required any discussion. After the action of the convention that evening, he supposed it would pass without the necessity of debate." Governor Bradish rose, and with just indignation asked, "Is this the *time*, and are these the *circumstances*, under which it is attempted to present *such* a proposition? Sir, I appeal to you, and through you, to the Rev. mover, laying aside considerations of religion and morality, on principles of honor, whether he is prepared to press, at this hour, that resolution? A large portion of the Convention have left, supposing that the adjournment which was moved, was carried; and mostly those who would oppose such a proposition—a proposition, sir, in the preamble, to which truth is so stated, as to make it (not intentional, of course,) falsehood." I do not undertake to give every word, or the exact words of Mr Bradish, but such was the purport of his remarks."

And another correspondent says:

"At a late hour of the night, after a motion to adjourn until 9 o'clock on Saturday morning had been made, and as it was thought by very many, had been carried and when a large body of deputies, clerical and lay, had left the Convention, this was conceived to be the FITTING TIME to urge upon the remnant, or perhaps it wovld be more proper to say, to *present, for form sake, to a vigilant phalanx, the carefully prepared preamble and resolution, covering an entire sheet of letter paper*, which had been entrusted to the Rev. Rector of St. James', Hpde Park! As this document will, I trust, appear in your columns, I will forbear any comments upon its contents. Your readers will be able to determine for themselves whether the mover did or did not 'misuse the reverence of his place,' and merit the rebuke with which the honorable Lay deputy from Grace Church *overwhelmed* the attempt."

How far this assault on Dr. SHERWOOD and his friends has been conceived in a courteous and Christian temper, may be left to the judgment of our readers. Our only motive in alluding to it, is to repel its unjust insinuations, by setting the matter to which it refers in its true light.

The preamble and resolution of Dr. Sherwood, were not the result of combination and concert: they were the emanation of his own mind, and were submitted to the Convention exactly as prepared by himself before he left his residence at Hyde Park. That they were read by Dr. Sherwood to some few of his brethren, separately, and as occasion offered, with a view to obtain their private opinions on the propriety or expediency of offering them, may be true; but that they were offered in concert with others, or with the expectation of their receiving concerted support, is, we believe, wholly untrue. We believe that Dr. Sherwood's intention to offer them was not known to more than half a dozen persons; and that the introduction of them to the notice of Convention, took his friends, generally, as much by surprise as his opponents. If we add that Dr. Sherwood did us the honor to read to us the preamble and resolution before he submitted them to the Convention, and that we did not advise, but rather discouraged, their introduction, it is only to show that we have sufficient grounds for declaring, 1. That the preamble and resolution grew out of the deep and honest conviction of Dr. Sherwood, that some measure of the sort was necessary, in order to set the proceedings of the last General Convention before our parishes in a clear light, and to give the Diocess an opportunity to manifest the dissatisfaction which was extensively felt at their result; and, 2. that he moved the preamble and resolution chiefly with the desire, and only with the expectation to procure their insertion on the Journal, and thus to bring the subject matter of them distinctly before the clergy and parishes of the Diocess, with a view to subsequent action.

It is proper to add that Dr. Sherwood embraced the earliest practicable opportunity to introduce his resolution. The debate on the number and qualifications of lay-delegates, grew out of a report which was part of the regular business of Convention. Next came Judge Burnet's resolution, which was matter of imperative necessity for the direction of the Trustees of the Episcopal fund; and the moment that was settled, Dr. Sherwood brought forward his resolution. He obtained the floor, it is well known, amid calls to adjourn; some, till the next morning, some *sine die*. That many left the House at this time, is true, but there is no evidence that a single individual, except Dr. Sherwood himself, remained on account of the preamble and resolution; and if any did remain with such view, their number must have been exceedingly small. Order being restored, and the President's assent gained, Dr. Sherwood stated clearly and distinctly, that he held in his hand a resolution which had a distinct bearing upon the present state of the Church in the Diocess of New York, and pointed to what he thought the only mode in which we could ever obtain relief from our present embarrassments. He further remarked, that, to have the resolution understood, he would preface it with a brief recital of what he supposed to be facts, in the form of a preamble. Having read the preamble and resolution, Dr. Sherwood said that he would submit the whole matter to the pleasure of the Convention; and he accordingly laid the resolution upon the table, without indicating any particular course which he wished it to take. When asked by a lay gentleman of the House, what disposition he would have made of the matter introduced, Dr. Sherwood answered he cared not, so it might go on the Journal of the Convention. The Rev. Dr. Vinton then asked the mover of the resolution, if he had any objection to its lying over, or its being referred to the next Convention. Dr. Sherwood again answered, not the slightest. On motion of Dr. Vinton, it was so resolved; and thus the whole object of Dr. Sherwood was accomplished.

From this narrative of facts, it is evident that the statements and insinuations of the Protestant Churchman and its correspondent, are entirely unfounded. Not only was there no *unparalleled act of party enormity*, but there was no party act at all: and the whole talk about *plans, schemes, and prudential calculations, masked batteries, the presenting for form's sake, to a vigilant phalanx*, the preamble and resolution *entrusted* to Dr. Sherwood, is totally misplaced.

As to the "just indignation" and "withering rebuke" of the lay delegate from Grace Church, we will only say, that the remarks of this gentleman, on the occasion, were not in keeping with his usually courteous and dignified deportment in the Convention; that they were apparently called forth by a misapprehension of the mover's design; and that we have much mistaken the character of that gentleman, if, when the facts of the case are known, he be not himself the first to acknowledge that the remarks which he offered were uncalled for and unjust.

Having said that we did not advise Dr. Sherwood's motion, we feel bound to add that, as matters have turned out, we are glad that it was made. The action of the Convention, in regard to the Bishop's salary indicated a more settled and unanimous conviction as to the true policy of the Diocess than we were prepared to expect. From the temper with which Dr. Sherwood's preamble and resolution were received, we believe that they might have been carried: and as there is no sufficient reason to believe that there was not, at the time, a fair representation of the House, we consider it to be an act of generosity on the part of Dr. Sherwood that he was content with their insertion on the minutes. This, however, we believe to have been the best disposition which could have been made of them; for thus the whole subject has been brought fairly out for the calm consideration and future action of the Diocess without the excitement of an angry and acrimonious debate.

The Protestant Churchman considers the action proposed by this resolution to be of a "daring character." It is a new idea to us, that an humble and respectful prayer to the Bishops of the Church to proceed, in the way marked out for them by the General Convention, to relieve the Diocess from its present embarrassment, is an evidence of an "audacious" or "daring" temper. If we had any fault to find with the proposed action, it would be, that it is tame in its character, and that it will probably be inefficacious as to its result; for, believing as we do, that the wrong done to the Diocess has been the result of a party combination to arrest the progress of Church principles, we have no faith, and never have had, in this wrong being rectified by the language of entreaty and supplication to its authors and abettors. We hope we may be mistaken in this view: and to test the question, whether we are so or not, we are quite willing to unite with others in an act of prostration at the feet of the Rt. Rev. the fathers of the Church, and petition for the relief which the Diocess so greatly needs. It is a poor encouragement, however, to be told, while we are preparing to bend the neck, that even this act of humility will be accounted a new proof of *audacity*.

The Protestant Churchman seems also to apprehend, that the design of the resolution is to achieve the "restoration" of Bishop Onderdonk. Most devoutly do we wish that this may be the effect of it; and we frankly confess our determination to support it, in our individual capacity, chiefly on this ground. It is due, however, to the Rev. mover of the resolution, to truth and justice, and to all the parties concerned, to say that this is not its design. The resolution looks for relief to the afflicted Church in the Diocess of New York, through a direct appeal to the House of Bishops, a majority of whom placed as in our present situation, and who alone have now the power to bring us out of it; and it seeks this relief by asking the immediate or prospective remission of the sentence upon the Rt. Rev. Dr. Onderdonk, the Bishop of the Diocess; and as there is now no other way than by lifting the sentence in which the Bishops themselves can grant the desired relief, it is difficult to see any reasonable and well-grounded objection to the resolution. It is difficult to see why all parties, if parties there must be, cannot unite in supporting this resolution. Do the Protestant Churchman and its friends wish to keep the Diocess in its present position during the natural life of the Bishop, that they thus denounce the *only* method of its obtaining relief? When they blamed us for our wish to have the Diocess stand on its rights, and demand the annulment of the sentence on the ground of its illegality, their position was intelligible; for there were then, apparently, other ways of relieving the Diocess, and the course which we advocated was not of that soothing, flattering, and indirect kind which is desirable to ensure the success of every important measure in the Legislatures of our Church. But now that every other avenue to relief is closed, and no other is so much as mentioned, it is difficult to see on what grounds opposition to this last ray of hope can be rested. On the very face of the resolution, it is apparent that the relief of Bishop Onderdonk is a contingent and subordinate matter, and that the real thing arrived at is the relief of the Diocess, and the restoration to it of its proper weight and influence in the counsels of the Church. On this ground we see no reason why men of all classes should not honestly support it, whatever be their views in other respects. Such, we may say in conclusion, is the way in which the proposed resolution has presented itself to an intelligent correspondent, who, referring to Dr. Sherwood's resolution, writes: "As a friend to Bishop Onderdonk, and thinking him unjustly and cruelly punished, I could support it on the ground that it would release him from the bonds by which he is now held. As an enemy to Bishop O., and wishing to see and hear no more of him in connexion with the Church, I could support it, as leading to the direct, if not only means of effectually and forever getting rid of him. As one, neither unduly attached to Bp. O. on one hand, nor unduly hostile to him on the other, as one occupying a sort of neutral ground,—in a word, as a Churchman of the Diocese of New York, I could support that resolution, because it would restore the independence of the Church in this Diocess, and enable it to control its own concerns—because it would enable the Bishop of the diocess to do what many honestly think he now cannot do—resign his jurisdiction—because it would enable the Diocess to enter upon the consideration of the expediency or necessity of electing its own Bishop, Principal, or Assistant, to exercise all the Episcopal functions of the Diocese, and to represent its interests in the House of Bishops—in a word, because it would bring, if not justice, at least peace, to the Church."

A paragraph recently appeared in some of the English Papers, to the effect that certain changes of the Prayer Book were in contemplation, designed to render it more palatable to those of Puritan tendencies. We did not attach much of any importance to the rumor. The last English Churchman has the following notice of the subject.

"With regard to a statement from a correspondent, which we published a fortnight since in this place, on the subject of a revision of the Prayer Book, the Record of Monday, in a very unnecessarily offensive article, makes the following announcement:—We assert, on authority not to be questioned, that there is not a shadow of foundation for the statement. We rejoice to hear it, and we sincerely hope, that, as there is 'no shadow,' so there is no 'coming event' of the kind."

"John Bull," in a *piquant* article, thus notices the alleged discovery of a treasonable correspondence of some of the Irish Roman Catholic Bishops.

"Four Popish Prelates, it is distinctly stated, are compromised by documents said to have been discovered in Smith O'Brien's portmanteau. The names of three have reached us, but for obvious reasons we decline at the present moment to make them public. Fears, however, are already entertained, that the treasonable correspondence, if it exists, will not be made a ground of accusation against the offending parties! The crime is to be hushed up. We will not believe it. We knew LORD JOHN and his patriotic courage too well. Had a treasonable correspondence taken place between Mrs. CUFFY and the Bishop of EXETER, and had a letter from the latter been discovered under the mangle of the former, the PREMIER would have suffered no feeling of regard for the Prelate to stand between his duty and the public. And if strong affection toward an undoubted good Churchman, would not have weighed with his Lordship against his sense of justice, can we suppose for an instant that the plotting Romanist will fare better at his clean and uncommitted hands? Oh, certainly not!"

We beg to call the atttention of our readers to the object referred to in the next article which we transfer from the "Calendar."

MISSION SCHOOL.

We think that the Rev. Mr. Peake, in his appeal in behalf of the proposed Mission School in Alabama, makes out a strong case. This is the true way to build up the Church at the West and the far South. *One* dollar given to such an institution is worth more than *ten* employed to send out and support Missionaries from the East. A *native* Clergy is indispensable and Nashotah and the Diocese of Wisconsin, are both the example and the proof of what may be done.

A SOUTHERN MISSION.—*Dear Sir,*—Will you permit me, through the columns of the Calendar, to call attention to the following circular:

The undersigned proposes to establish in the Diocese of Alabama a Classical Institute and Mission School, as the most effectual means of permanently building up the Church in said Diocese; and he hereby authorises the *Rev. C. F.* PEAKE, to receive any Contributions that may be made by the benevolent toward the aforesaid object. (Signed)

N. H. COBB, Bishop of Prot. Epis. Church in Alabama.

TUSCALOOSA, July 25th, 1848.

¶ Rev. Mr. Peake has my free permission to solicit contributions for the above named object in the Diocese of Connecticut. (Signed)

T. C. BROWNELL,

It may not be improper to add a few words relative to the plan upon which it is proposed to establish this Institution.

As its name imports, it is to be a Mission School. While it will have a classical department connected with it, still its chief usefulness will consist in training up young men for the work of the ministry, in the South and Southwest. It is almost impossible for those, who have never visited these portions of our country, to conceive the extent of destitution that exists in a religious point of view. There are a great many stations—hundreds it might almost be said, where Clergymen are wanted, and would be sustained could men be found, willing to endure the hardships incident to new parishes and new countries. But such laborers cannot be obtained. Having no Theological Schools in the South, and the sympathies of the North being chiefly with the West, those educated in Northern schools, if they enter Missionary field, are for the most part induced to bend their steps Westward; and the South is left destitute, without the means of providing for her many wants.

Another consideration that operates to no small extent against the Southern field is that it is regarded as unhealthy. If now and then a young man be found, who seeing its wants, is willing to labor amid its self-denials, the probabilities are that his friends will dissuade him from his good design. Regarding the climate of Alabama and the neighboring Dioceses, as almost fatal to the Northern constitution, they will prevail upon him to serve his Divine Master elsewhere. Of this I speak not ignorantly. This state of things of itself argues strongly the necessity of an Institution like that which it is proposed to establish.

There is another important consideration. Young men trained in this School, will have a great advantage over those educated in the North: from their familiarity with Southern habits and customs, and in possessing the confidence of the Southern people. There is scarcely a parish in the Diocese of Alabama, where the religious instruction of the colored population, does not form a very important part of the minister's duty.

For this work, however, there must be laborers in whom the people can have confidence. Conscious that a few injudicious words, might, in some districts, lead to evil consequences, the character of this in-

struction, will be closely scrutinized that there be not mingled with it anything calculated to disturb the peace and good order of society. Under these circumstances it must be evident, that in order to secure the inestimable privilege of religious instruction to the colored population, we must almost necessarily, have men educated at home for that important work.

It is designed, we believe, that the candidates for holy orders, and those deacons who desire to labor for a time, under the immediate direction of their Diocesan, should constitute the corps of teachers for the Classical department. The necessity for this department is also very great. There is not at this time one Church School in the Diocese of Alabama. Churchmen are obliged either to send their children, at a very heavy expense to the North to be educated, or place them in schools at home. The latter course is usually adopted. Of these schools, those under the direction of the Romanists, have a high reputation for scholarship. It not unfrequently happens that the children, if not led openly to embrace the views of those to whose care their education is entrusted, at least return home with no attachment to the principles of their own Church whose claims they have heard constantly derided.

Under circumstances like these, it is to the Classical Institute and Mission School, that the Clergy and Laity as well as their Right Rev. Bishop, look "as the most effectual means of permanently building up the Church in the Diocese."

However unimportant, to the interests of a Diocese, such a school may appear, to those surrounded by all the blessed privileges of the Church, to us, in that comparatively destitute field, it seems far otherwise.

May we not hope, that all those that can aid the Church in Alabama in this undertaking, will cheerfully come to her assistance and "be merciful after their power"?

Seldom has the Church in the South stretched forth her hand for an alms. Shall her petition now be disregarded? C.

☞ We are happy to learn, from our brethren on Staten Island, that the usual health of that delightful Island is restored—the fever having entirely disappeared.

New Publications.

Story of the Peninsular War. Harpers: 454 pp. 12mo.

A narrative of this spirited contest, by the Marquis of Londonderry, an actor in the scenes he depicts with so much fidelity and force. The original work, (of which the present is a new edition revised, with considerable additions,) closed after the capture of Cuidad Rodrigo, when Lord Londonderry was obliged, from ill health, to return to England. The continuation has been carefully written, and brought down to the peace of 1814. It forms a worthy companion to the able Story of Waterloo, by Rev. Mr. Gleig, whom we suspect to be the compiler of the continuation, and Editor of the entire work.

Markham's History of France. Harper & Brothers: 629 pp. royal 12mo.

A School History of France, from Clovis to the flight of Louis Philippe: by the compiler of a similar work on the History of England, republished in this country last spring. It is a clear and compendious text-book, which supplies a want long felt; for we do not at present remember a work of this description, for the class of readers and students for which the present is designed. It is well adapted for the purposes of tuition, by J. Abbott; who has had much experience in the business of instruction. Is is illustrated by an excellent map, and a number of engravings, portraits, and historical scenes. The analytical questions, at the conclusion of the volume, giving the summary of each chapter, are useful both for the tutor and scholar.

Observations on the Pathology of Croup: with remarks on its treatment by Topical Medications. By Horace Guen, A. M., M. D. Wiley: 115 pp. 12mo.

A beautifully printed volume, on a subject of which we do not pretend to be able to speak professionally. It appears to be carefully drawn up by an able practitioner.

My Little Geography. Edited by Mrs. L. C. Tuthill. 138 pp. square 18mo. Lindsay & Blakiston, Philadelphia.

A juvenile work, of the most popular and elementary character, intended for the youngest class of pupils.

Buds and Blossoms for the Young. 205 pp. square 18mo. Lindsay & Blakiston, Philadelphia.

Under this attractive title are included several tales for children, by Mrs. Hughs, author of Aunt Mary's Tales, &c. &c., with numerous illustrations. They are dedicated by their grandmother to her grandchildren, and written to interest and benefit other children besides. In this object we trust that they may be entirely successful.

The Women of the Scriptures. 240 pp. 8vo. Lindsay & Blakiston, Philadelphia.

A religious Annual, we believe the first of the season, if not strictly so designed, as it is not so stated: but as we gather purely by inference, from the general style of the book—calculated to be very popular during the holidays as a gift book.

It is designed to give prominence to the leading female characters of the Bible, illustrated by Sartani from Rossiter. The letter-press, by Church writers and from the sects also. At random we extract a few names: Mrs. Sigourney, Rev. Ed. H. May, Joseph L. Chester, Rev. H. Hastings Weld, (Editor of the volume,) Bishop Potter, Rev. W. Suddards, W. Gilmore Simms, Mrs. Hale, Rev. C. Donald McLeod, Rev. Dr. Bethune, &c. &c.

Review of Aydelott's "Prospects of the Church." Continued.

In the Ninth Chapter we come to the full developement of what has previously been only hinted at—*the Popish doctrines of the Prayer Book.* Dr. A. expresses his wonder that "men brought up in the darkness of Popery should have been able to put forth a volume so evangelical in its doctrine and spirit.' When we consider from what sources the Book was compiled, this astonishment is sufficiently amusing. One would suppose, from the Dr's. words, that the compilers had written the whole of it themselves. He says—"had they been permitted fully to carry out their views and wishes, we would have had a still better book'.' It is, indeed, much to be regretted that the influence of the continental Reformers procured some alterations in the 2d Book of Edward VI., which grievously 'detracted from its general Catholic tone and services. The Dr., however, means that in his opinion they did not *tear, rend,* and *mangle* the ancient forms sufficiently, and make them resemble closely the "Order of Geneva." They forsooth left certain 'weeds', which have now become 'germinant', and produced 'bitter fruits'; and they must be put away from us.' "The Episcopal Church must be *purified, divided, or destroyed.*" "We must be brought closer to the standard of God's word, or *perish in our own corruption.*" Dr. A. uses almost the same words as did the Puritans at Frankfort in their letter to Calvin, and yet we are told he and his admirers wish to 'keep the Church as it is'!

Like them he finds it necessary to throw a slur on the character of the English Reformers.—"More or less of Rome, would still cleave to them!" To be sure it would, as their orders, their reverence for antiquity, and the like. And as the Clergy and people were for the most part "involved in Popish darkness, prejudices and superstitions, the Reformers would naturally feel themselves constrained to yield as much as possible to Popery and to *seem* to yield a great deal more." Hence they cannot be considered as *perfect* men: and their work must be necessarily *imperfect.* And Dr. A. and his *con-founders* of the "Parent Society" are the men to make it perfect after the most approved Puritan fashion. We are exceedingly obliged to them, but we dought their taste, their discretion, their theological soundness, and their ability. Thomas Cartwright made the same attempt in the days of Queen Elizabeth, and was soundly castigated by one Richard Hooker, of whom perhaps our author has heard: another Richard, whose surname was Baxter, made up a new book in the reign of Charles II., but it met not with acceptation, and only brought ridicule upon its author. As the *moral* Mr. Pecksniff used to say, "we should like to see" Dr. Aydelott's "idea of a model" Prayer Book. His astonishing learning in liturgical matters, and his accurate taste as to the sublime and beautiful, admirably fit him for the task.

This is abundantly apparent when we sonsider the objections urged.—He asks, "are not the *communion office, and the first form of absolution* in the morning and evening prayer so drawn up, that while they contain the evangelical doctrine—the former indeed with great fulness and impressiveness—they present so much of the Popish aspect also as tended at first to reconcile Romanists to our communion, and now affords a seeming ground for the Romish error of Puseyism?" Now if the Dr.'s argument is worth any thing it would tend to to show that the *whole* book is Popish; for he tells us that "the Romanists continued in the communion of the Church till the twelfth year of Elizabeth, when they quit, not from any objection to the service, but in obedience to a bull of Pope Pius IV." [V. it should be]. And as the additions in the 2d Book of Edward at the beginning of the services, of which the abnolution is one, were aproved of by *Bucer* and *martyr,* it would follow that they were *Popish* too! He tells us a little farther on that "its opening sentences appear in a most imposing manner to present the Popish claim of priestly power to pardon sins; though in the latter half it suddenly seems to come down from this high claim, and sets forth the Protestant doctrine of Divine forgiveness upon repentance and faith." When a man's natural or mental vision is diseased he sees strange sights, and this is undoubtedly the case with our unfortunate friend. If he knew what the Popish doctrine really is, he would no vent such absurdities.—The priestly power of absolution as instituted by the Saviour and continued in the Church is not necessarily connected with the Papal doctrine of compulsory confessions, penances, and pardons. Dr. A. is, we are told, a great admirer of the Presbyterians, and often commits the sin of schism by attending their conventicals in preference to the assemblies of the Church. On turning to the 30th chapter of the Westminster Confession we find it declared, that to Church officers "the keys of the kingdom of heaven are committed, by virtue whereof *they have power respectively to retain and remit sins,* to shut that kingdom against the impenitent both by the word and censures; and to open it unto penitent sinners by the ministry of the gospel. and by *absolution from censures,* as occasion shall require." The *proof* texts of this are the well-known passages from St. Matt. xvi. 19; xviii. 17, 18; and St. John xx. 21—23, (which last passage is quoted in the sentence of ordination of Priests,) "*Whosesoever sins ye remit,*" &c. Dr. A. will scarcely call this Confession Popish! We may therefore dismiss this point, until some more definite charge is brought against the absolution.

We have then a long series of objections against the communion service. "The work of reform since Edward VI. has been in some measure thrown back. For example the words used at the distribution of the bread and wine were simply 'take and eat this in *remembrance,*' &c., and 'drink this in *remembrance,* &c., implying that the Supper was merely a eucharistic commemoration made efficacious only by faith.—Thus the service stood at the death of Edward, and at the accession of Elizabeth. It was then, however, changed into its present form, 'the body of our Lord,' &c., and 'the *blood* of our Lord Jesus Christ,' &c. This with other changes of a similar character all favoring the idea of tronsubstantiation, or the real presence, was well adapted, and in fact avowedly intended, to reconcile Romanists to their position in the Church, and affords too much, at least seeming support to their Puseyite successors of our day."

We cannot sufficiently express our admiration at this critic's sagacity in detecting error. He admires the first form mentioned, because it *implied* that '*the Supper was merely a eucharistic commemoration.*'—Had this been a correct inference, it would of itself show the necessity of altering the formula' as inculcating an erroneous idea. It is true that this Holy Sacrament is a eucharistic commemoration: in it "we do show forth the Lord's death till he come"; but it is also something higher, viz. "The Communion of His Body and His Blood." The exhortation in the English book which was in use at the death of Edward VI., as it has been ever since, tells us that "then we spiritually *eat the flesh* of Christ, and *drink his blood*"; and in the prayer previous to the consecration the Priest prays, "Grant us therefore gracious Lord so to *eat the flesh* of thy dear Son Jesus Christ and to drink *his blood,* that our sinful bodies may be made clean by His body," &c. We might adduce other expressions equally strong, which were in the book of 1552, and were *not changes introduced to catch the Romanists,* so that our author seems to have drawn upon his imagination for his facts. The truth is that the words objected to were contained in the first book of Edward VI., and thus, being warranted by the words of our Lord himself, should have been deemed too sacred for objection. Continental irreverence, however, found fault with them as favoring Popery! and the other form was substituted in conformity with their suggestions. As this, however, *seemed* to warrant the low view which Dr. Aydelott approves, the two were united on the revision, at the accession of Eliz., are thus happily teach us the true doctrine on the subject, that the Sacrament is both a *eucharistical commemoration,* and also the *true spiritual participation of the Body and Blood of Christ then really but mystically present.* Dr. Aydelott with true Puritan ignorance speaks of the doctrine of *transubstatiantion or the real presence,* as if they were identical: this is very Popish language, and shows us how apt extremes are to meet.

He proceeds, "It deserves also to be noticed in this connection, that when our Church was organized in this country, after the revolutionary war, what is called the Oblation and Invocation were incorporated in the consecrating prayer of the Communion office from the first Prayer Book of Edward VI., and that of the Scottish Episcopal Church." It is true, and should afford every sound Churchman cause of heartfelt congratulation; as the unhappy change in the 2d Book of Edward was caused by the influence of the same continental theologians we have so often mentioned. Dr. Aydelott says, "for this change we see no necessity in the scriptural account of the institution of the Supper": perhaps he does not: but when we consider that this form occurs in all the ancient Liturgies which have come down to us, and which were used in Churches distant from each other, and differing in other important points of discipline and worship: we are compelled to assign it to a very remote antiquity, and may conclude with the utmost moral certainty that it was derived from the very Apostles themselves. This then afforded the American Church a very sure warrant for its procedure in restoring the forms referred to; and so far from their sanctioning Popery, they afford the strongest barrier against its errors on the one hand, as they do against those of Puritanism on the other. Many of the ablest of the English Divines have lamented the needless, not to say unauthorised, departure of the Anglican Church from Catholic antiquity in this instance, and look with longing eyes on the rich inheritance preserved in the Churches of Scotland and America. We opine that their authority will be considered as entitled to a little more respect than that of the President of the Cincinnati auxiliary, though he have all the founders of the 'Parent Society' at his back.

"It is calculated also, in no small degree, to countenance Romanism, that in the Communion office "the Apocrypha is quoted in the same connexion "with the sacred Scriptures, thus apparently commending it to us as of equal authority with the in-"spired writings." The 6th Article teaches us that the Church reads these books "for example of life and instruction of manners," and as the passages objected to are only cited as inculcating the duties of charity and almsgiving, and thus come strictly within the provision of the Article, none but the ignorant and Puritanical can object to their use. They no more favor Popery than Mohammedanism. We fear Dr. A. does not read these writings as enjoined in the Article. We have heard many self-styled *Bible Christians* denounce them loudly who knew as little of them, as they did of the Koran. They had never heard even those portions, which the Church appoints to be read on Saint's Days, because they did not approve of "the increase of *holy-day exercises,*" and kept far from the courts of the Lord's House on those occasions. As the Dr. in the plenitude of his zeal seems to fancy that wherever he can trace a conformity between our usages and those of Rome, there we must necessarily be in the wrong, we beg leave to quote a short passage from the Richard Hooker before mentioned, which was directed against the Puritan of his day, but may be equally well applied to those of the present. "To say that "in nothing they may be followed which are of the "Church of Rome were violent and extreme. Some "things they do in that they are men, in that they "are wise men, and Christian men, some things, some "things in that they are men misled and blinded with "error. As far as they follow reason and truth, we "fear not to tread the self-same steps wherein they "have gone, and to be their followers. Where Rome "keepeth that which is ancienter and better, others, "whom we much more affect, leaving it for newer "and changing it for worse; we had rather follow "the perfections of them whom we like not, than "in defects resemble them whom we love." (Ecc. Pol. B. v. c 28.) The whole of this 5th Book might be advantageously consulted by our Puritan friend, when the immensity of his Presidential duties leaves him sufficient time. Mastix.

(To be Continued.)

P. S. We have read with much pleasure a tirade of three columns, in the Protestant Churchman, signed Dan. Drake. Of course the Churchman is a very wicked print, and its correspondent no better than he should be for daring to suspect the Bishop of Ohio had 'a finger in the pie,' or that Dr. Aydelott assisted in the composition of the address. The writer need not have put himself in such a rage. We did not assert that the Bishop actually wrote it, we only intimated our suspicions on account of the arrogant tone of the document. His defender does not deny that it *had his sanction.* As to Dr. Aydelott, the Preface states that the address was "considered at two meeetings of the Board," accepted, and ordered to be published;—Dr. A. and some other clergymen are members of that board. The address purports to be that of the whole Society, and is addressed to the "members of P. E. Church in the U. S.," and the writer has the "unblushing audacity" to say, that "IT IS MERELY AN ADDRESS OF LAYMEN TO LAYMEN." After this it is quite unnecessary to notice him farther. Rome was once saved by the cackling of a goose,—it remains to be seen whether the Cincinnati Society will receive benefit from such quackery. Mastix.

Clerical Changes

The Rev. John W. Shackelford having been called to the rectorship of St. John's parish, Cohoes, Albany county, New Jersey, requests that all communications may be addressed to him there.

The Rev. William E. Snowden, desires his letters and papers addressed to Hertford, Perquiman's county, North Carolina.

Domestic Intelligence.

Western New York.—*Bishop DeLancey's Visitation.*—On Sunday, the 24th September, in the morning, Bishop DeLancey officiated in Christ Church, Sackett's Harbor. Prayers were read by the Rev. Mr. Hill, of Brownville, assisted in the Lessons by the Rev. Mr. Stearns, of Sackett's Harbor. Rev. Mr. Platt, of Lockport, read the ante-communion service, and the Rev. Mr. Wright, the Rector of the Church, read the confirmation preface. The Bishop preached and confirmed nine persons.

In the afternoon of the same day, in St. Paul's Church, Brownville, prayers were read by the Rev. Mr. Hill, and the Lessons by the Rev Mr. Stearns. The Bishop preached and confirmed seventeen persons, the preface being read by the Rev. Mr. Hill. The Rev. Mr. Wright also was present.

In the evening of the same day, in All Saints' Church, Dexter, the Rev. Mr. Hill read prayers, and the Rev. Mr. Stearns the Lessons, and the Bishop preached the sermon.

In the afternoon of Sept. 25th, at Cape Vincent, in St. John's Church, the Rev. Mr. Hill read prayers and the Rev. Mr. Stearns the Lessons, and the Bishop baptized one adult, and one infant, preached and confirmed six persons, the Rev. Mr. Norton, the Rector, reading the confirmation preface.

On the 26th, in Trinity Church, Watertown, prayers were read by the Rev. Mr. Hill, and the Lessons by the Rev. Mr. Bartlett, of Pierrepont Manor. The Rev. L. W. Norton, the Rector, read the confirmation preface, and the Bishop preached, confirmed twenty-six persons, and delivered an address, and afterwards confirmed one sick person in private. The Rev. Mr. Wright also was present.

The Bishop visited St. James's Church, Teeresa, on the 27th, where, in the Union House of Worship, the Rev. Mr. L. H. Norton, of Cape Vincent, read prayers, and the Rev. Mr. Hill the Lessons. Rev. L. W. Norton, of Watertown, read the confirmation preface, and the Bishop preached and confirmed three persons.

In Adams, on the 28th, in the Presbyterian House of Worship, in the afternoon, the Rev. Mr. Bartlett, of Pierrepont Manor, read prayers, and the Bishop preached. Other clergy present were the Rev. Mr. Wright, and the Rev. Mr. Stearns.

In the afternoon of the 29th, in Zion Church, Pierrepont Manor, the Rev. Mr. Bartlett read prayers, and the Bishop preached and confirmed one person.

Sunday, October 1st, the Bishop visited Trinity Church, Lowville, Lewis county. Morning Prayer was read by the Rev. Mr. Renouf, the Rector, and the Bishop preached and administered the Holy Communion, assisted in the distribution of the elements by the Rector. The Rev. Thomas Steele, LL. D., from the Diocese of Sidney, Australia, on a visit to his parents residing in this county, was also present. Having presented to the Bishop the canonical evidence of having been ordained Deacon by the Bishop of London, and Priest by the Bishop of Sydney, and the other requisite testimonials, he was invited to take part in the services in the afternoon, and read prayers, assisted by the Rev. Mr. Renouf, who read the Lessons. The Bishop preached and confirmed four persons. It was interesting to have a brother from Australia, who had come twenty-five thousand miles to visit his parents, now in this country, uniting with us in the service of the Church in this Western land, a recognized minister of the Catholic Church.—*Gospel Messenger.*

New Jersey.—*Consecration of Grace Church, Newark.*—The following full and accurate account of this deeply interesting and impressive service, is taken from the Newark Daily Advertiser. We find nothing to add but the names of the clergy present. We tender to the Rev. Rector, and his noble spirited Vestry, our most hearty congratulations on this auspicious event.

Besides the Rt. Rev. the Bishop of the Diocese, there were present the Rev. Drs. Barry and Ogilby—Rev Messrs. Adams, Burnham, Clarkson, Eaton, Fackler, Frost, Germain, Henderson, Lowell, Moore, R. C., Patterson, Peet, Phillipps, Putnam, Roberts, Sherman, Thomson, Watson, and Williams.

Of the Diocese of New York:

Rev. Drs. Haight and Vinton—Rev. Messrs. Cook, Duffie, Eigenbrodt, Fowler, Geer, Halsey, Harriman, Haskins, Howland, Mahan, Parker, S. P., and Southard; also, Rev. Dr. Huntington, of South Carolina; Rev. Mr. Wells, of Massachusetts; and Rev. Mr. Carder, of Connecticut.

Grace Church, in this city, was consecrated on Thursday, October 5th, by the Rt. Rev. the Bishop of the Diocese of New Jersey. It was my pleasure to accompany several friends to participate in the solemnities. Soon after 10 o'clock a procession of 40 white-robed clergy, from several dioceses, followed by laymen, and headed by the Bishop, proceeded from the old Church in Market street to the new edifice on Broad street. As we entered the porch, the grand east window appeared full in view, casting a sweet and mellow light on the capacious chancel. But the sound of the Bishop's voice, in reading the inspiring twenty-fourth psalm, appointed for the occasion, summoned my attention to the ritual, in which our responsive tones swelled the praises of the Most High. The congregation was speedily composed, and silence reigned in the full assembly. The Bishop was seated in his chair. Six clergymen occupied the Sidelia, and the venerable Dr. Barry a chair in the chancel. The rest of the clergy occupisd seats on the floor in front. The procession entered the pews in the middle aisle; which was then filled with benches for the thronging multitude, while the transcepts and side-aisle pews and gallery were filled with women and children.

The services of consecration were then commenced by the Bishop. The instrument of donation was presented to him by the senior Warden, J. C. Garthwaite, Esq., and read by the Rev. Mr. Watson, the Rector. The Rev. Dr. Ogilby read the letter of consecration. Morning prayer was then said by the Rev. Mr. Henderson, Rector of Trinity Church, Newark, and the Rev. Mr. Williams, Rector of St. Mark's, Orange. The Lessons were then read by the Rev. Mr. Thompson, Rector of St. Paul's, Paterson. The Bishop was assisted in the Communion Service by the Rev. Mr. Clarkson, who read the Epistle, and by the Rector, and the Rev. Messrs. Lowell and Roberts, Missionaries in Newark. The sermon was admirably suited to the occasion and the place. The text, "Worship the Lord in the beauty of holiness." The theme was threefold—1st, Beauty; 2d, Consecrated Beauty; 3d, Beauty consecrated acceptable to God, as an accessory of worship. All listened with delight to the discourse, and none seemed to be more attentive than our welcome friend, Gen. Scott, who formed one of the procession. But I need not praise the sermon. It will speak for itself when printed.

The building is certainly one of Mr. Upjohn's choicest productions. It is an Early English Structure, a style most chaste and fitting. It is cruciform, with a door at either transcept. The Nave is 64 feet in length: width of Transcepts 34 feet. Depth of Chancel 22 feet; making the entire length 120 feet—measured in the clear. Width across the Transcept from North to South, 67 feet; width of Nave 37 feet; width of Chancel 37 feet. The Organ loft is in a gallery in the North Transcept—There is also a west gallery, reached by a stair-case in the tower. It has 131 pews. The roof is open-timbered of a single span. The rafters are of a light (too light) Sienna color. The ceiling is French gray, or light blue. Appropriate texts of Scripture are inscribed on the walls, in the Nave, Transcepts, and Chancel; those in the Chancel, taken chiefly from the Communion office.

The altar and *rere-dos* are very rich and beautiful. The chancel rail is of iron, gilded, and exceedingly graceful.

There are no pew doors, those abominable incumbrances of modern selfishness. The windows are fine, both in colors and quality. The glass is embossed and diapered. The great East window is well done. But, after all, I think there is wanting "the dim religious light," which Mr. Upjohn has hitherto excelled in producing, and which I have heard him blamed for. There was too much power of light.—The atmosphere was most agreeable to the eye, when the sun went under a cloud. I trust Mr. Upjohn will not allow himself hereafter to depart from his own conceptions of propriety, notwithstanding the complaints of those whose eyes are dim; for too much of the mercantile light of the ordinary day will blind us all to the solemnities of Divine Worship. But this, by the way,

The Organ is a richly voiced instrument, encased in a graceful edifice. The Font is of the very richest work in stone, surmounted by a pierced cover of Walnut.

On the whole, this Church is quite complete in all its arrangements and decorations. And I was delighted to hear the Rector announce, that, by Divine permission, morning and evening prayer would be celebrated every day at the hours of 9, A. M., and 7, P. M. The people of the goodly city of Newark should take shame, as they must loss, to themselves, if they do not avail themselves of the privilege thus furnished them in Grace Church.

But let us now walk outside. The Tower and Spire reach the height of 150 feet, the spire being surmounted by the gilded cross. I was particularly struck by the admirable manner in which the spire is joined to the tower. There is the requisite division, yet a unity in the whole structure. It is an improvement on the spire in University Place, New York, so much admired as one of Mr. Upjohn's choicest steeples.

The masonry of Grace Church is as admirable as the rest of the building. It is first-rate rubble work, nicely pointed. The stone is the gray rock of Jersey, from a new quarry near Newark. I subjoin a list of the persons employed in the construction, who have all done themselves honor:

Mr. W. S. B. Clark, was the mason.
Messrs. Gould & Moore, the carpenters.
Mr. Amos Wilcox cut the exquisite Font, and laid the Tiles in the Sacrarium.
Ward & Exall, were the plumbers and tinners.
W. G. Black, the painter.
Charles H. K. Smith, the letterer and gilder.
Carter & Ely, the glaziers.
Thos. Hall, the organ builder.
Meneely, of Troy, founder of the bell, weighing 1813 pounds.
Matthew Ely, was also one of the mechanics.
Richard Upjohn, Esq., the architect.

The *Organ* has three sets of keys, and two octaves of pedals. The *Great Organ* contains the open diapason, stop'd diapason, principal, twelfth, fifteenth, sesquialtera, and trumpet. The *Choir Organ* contains dulciana, stop'd diapason, principal, flute, fifteenth, and cremona. The *swell* contains double stop'd diapason, open diapason. stop'd diapason, dulciana, principal, trumpet, and hautboy. The pedals, double open diapason, and double stop'd diapason, from CCC 16 ft., extending up two octaves. In addition to the above, there are five coupling stops connecting the different sets of keys, each with the other, thereby affording the performer an opportunity of combining any two stops in whatever part of the organ they may be placed, or uniting the whole power of the organ upon one set of keys.

The opinion of persons well qualified to judge of the instrument is, that it possesses the merit that but few organs have, viz: that all the various stops have the proper quality of tone, the requisite power, and no more: this is what is technically termed being properly balanced, and is the true test of artistical voicing. The diapasons, reed stops, and pedals, are not surpassed by any organ in the country, and very few will admit of a comparison with them.

The design of the case, which is of black walnut, is by R. Upjohn, Esq., the Architect of the Church.

The beautiful Font, mentioned above, was the gift of two of Mr. Watson's former parishioners in Boston. The Bishop's Chair was also presented by an honored lady of Trinity Church in that city.

Closing Exercises of St. Mary's Hall and Burlington College.—We had the pleasure of attending these most interesting exercises. The examinations, which we heard, were of a character fully sustaining the high repute of these Church Institutions.

There was a very full meeting of the Trustees of the College. They were unanimous in expressing their hearty approval of the state of things; and they were greatly encouraged by the prosperous condition of the College, which more than fulfilled their most sanguine expectations.

On Friday evening, in the presence of a large assembly, compositions were read by "the Juniors" of the College, and the members of the sixth Form of the school; and the latter, six in number, were advanced to the Collegiate department. An interesting "statement of the results of the Term" was made to the Trustees, by the Bishop, who also addressed those who had just entered the College, in a most impressive manner. The services closed with Evening Prayer, the Benediction, and Bishop Ken's Evening Hymn.—*Banner of the Cross.*

Maryland.—*Confirmations.*—In Saint Paul's Church, Sharpsburg, on Saturday, the Feast of St. Michael and All Angels, three persons.

In St. Mark's Church, Maryland Tract, on the Fifteenth Sunday after Trinity, six persons.—*Church Times.*

Married.

On the 4th inst., in St. Luke's Church, Catskill, by the Rector, the Rev. L. L. Noble, James R. Coe, Esq, of Winchester, Conn., and Miss Mary, daughter of C. C. W. Cleveland, of the former place.

Obituary.

Died, on Wednesday, September 27, after a short illness Mary, third daughter of the late Gideon Pott, Esq. Though only removed from this scene of tears and cares, she had continued for many years past a faithful and persevering teacher of the Sunday School. Early and late, through heat and cold, in winter and summer, this meek and self-denying Christian pursued her quiet mission among the poor and needy of Christ's Flock. By the sick-bed, and in the chamber of death, her willing presence, like that of Angels, was often found, and even when common prudence seemed to dictate a different course, (owing to the delicacy of her health,) she lingered near the place of suffering and of tears, in order to convey the message of love to those less favored in the Church of Christ than herself.

In this happy way did she spend her time until eternity came suddenly upon her. Not in the least dismayed at being called so soon from a life, full of charms for one so eminently qualified to adorn society, and from the arms of weeping sisters and sorrowing friends, her only desire, as expressed to her minister, was, whether it was God's will that she should depart—and upon his affirmative answer, she desired to be commended into the Almighty's keeping—and thus she died in perfect peace, and was gathered to her fathers, having the testimony of a good conscience, in the communion of the Catholic Church, in favor with God, and in perfect charity with the world.

Weep no more, then, O sorrowing sisters and mourning friends! she whom you lament has joined the society of Angels and departed Saints in the Church triumphant above: rather strive, by imitating the example of so much gentleness and goodness—to prepare yourselves to join her in that Paradise, where the Lamb shall lead them beside cool fountains and streams of living water, and the Lord shall wipe away all tears from their eyes.

Notices.

☞ The congregation of the Church of the Holy Martyrs, (Rev. James Millett, Rector,) expect to hold Religious Services in their new place of worship, near the corner of Grand and Ludlow, opposite the Market, on Sunday morning next, at which time a Funeral Sermon will be preached on the recent death of Mr. James E. Hyde, Senior Warden of this Church from its commencement.
New York, October 14, 1848.

☞ With the view of establishing a Free Church in that part of the city, services are held every Sunday morning and afternoon, at 24th street, first house east from the Fourth Avenue. Those who may feel an interest, and are not permanently located elsewhere, are respectfully invited to attend. The hours of service are, 10½ o'clock in the morning, and 3½ o'clock in the afternoon.
N. B. The entrance is from the side door.
New York, October 14, 1848.

St. Simon's German Free Church.—A number of ladies have associated together for the purpose of preparing for a Fair, to be held a few days before Christmas,—the proceeds of which are to be appropriated towards the erection of a plain but suitable edifice for the above Church.

Ladies wishing to unite, will please send their names and address to Mrs. Cook, 276 Houston, or to Mrs. Duncan, 116 Twelfth street.

Donations will be thankfully received at either of the above places, and at Stanford & Swords, 139 Broadway.
New York, October 14, 1848.

☞ There will be an election of Officers and Managers of the New York Bible and Common Prayer Book Society, for the ensuing year, held at the Society's Room, No 20 John street, on Tuesday morning, 17th October, at 9 o'clock. A. M.
William H. Bell, Secretary.
New York, October 14, 1848.

☞ The Regular Quarterly Sermon will be preached at St. Matthew's Church, Christopher street, (between Fourth and Bleecker,) by Rev. Edward Y. Higbee, D.D., next Sunday evening, (15th inst.) Service to commence at half-past 7 o'clock, P. M.

Episcopalians are respectfully invited to attend.
New York, October 14, 1848.

To Correspondents.

"Ed. C. A." in our next. Also "N. N."

"Mastix" and "D." will please bear with us in the division of their contributions this week. Our crowded state is our apology.

Our readers will excuse the non-appearance of our "Foreign Intelligence," this week, for the reason assigned above.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 3d inst., the Treasurer has received the following contributions:

From Trinity ch, Fairfield, N Y, 2; two lads, of Ballston Spa Institute, 1 30; Domestic Missions, from H L, 50; Christ ch, Duanesburgh, 40; St George's, Fredericksburgh, Va, half, 10; Christ ch, Belleville, N J, half, 25 56; through J K Sass, R A in S C, Charleston Monthly Missionary Lecture, for July, 4 77; August, for the Jews, 2 60; St Paul's, Charleston, 63 82; Jews, 5; Indians, 5; Georgia, 5; St Stephen's & Upper St John's, 23; Christ ch parish, 6; St Michael's, Charleston, 30 22—145 41; a lady of St Michael's, Charleston, for the West, 20; Trinity ch, Southwark, Phil, 77 50; John T Day, Esq. Baltimore co, Md, 5; Mt Calvary ch, Baltimore, of which 2 80 is from the Sunday school, 10 30; a lady, per Stanford & Swords, 1 75; St Paul's, Wallingford, Ct, 16 23; H P B, Ct, 3; St Mark's ch, Orange, N J, 67; for Illinois, 3—70. Total, $478 05.

THOMAS N. STANFORD, Treas.,
New York, October 10, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 3d inst:

From A & M, Pottstown, Pa, towards outfit of two Missionaries about to proceed to the African Mission, 10; S S, Ch of the Holy Trinity, Brooklyn, half yearly payment, for ed. of boy, China, 12 50; from the late Mrs Sarah Michaels, late a communicant of Christ ch, Harford co, Md, given on her death bed, in addition to liberal contributions during her life for religious and benevolent purposes, through Rev Mr Keech, 40; Mt Calvary ch, Baltimore co, 6 50; from monthly coll, Christ ch, Cincinnati, O, for Africa, 1; China, 4—5; through H Trescott, R A, S C, Zion ch, Richland, S C, to aid in sending out the two Missionaries about to proceed to the African Mission, 100—and 75 cts to pay discount; St Paul's ch Sunday school, for ed. China, 25; Monthly Missionary Lecture at St Philip's, 2 35; St Michael's ch, offerings, 27 56; do. for Athens, 2; do, do. for Constantinople, 1 63—159 29; Christ ch, Belleville, N J, half, 25 56. Total, $233 29.

J. SMYTH ROGERS, Treas.,
New York, October 10, 1848. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 3d inst.:

From Trinity ch, Watertown, Ct, Rev L W Norton, 4; St Michael's ch, Rev Wm Richmond, 4; Ch of the Holy Communion, Rev Dr Muhlenberg, 31. Total, $39.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, October 10, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 3d inst:

From Trinity ch, Watertown, Rev L W Norton, 1; St Michael's ch, Bloomingdale, Rev Wm Richmond, 3; Mrs Satterthwaite, Belleville, N J, annual, 1; A tythe donation, from a lady, handed by her Pastor, 2. Total, $7.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, October 10, 1848.

P. E. Society for Promoting Religion and Learning, &c.—The Treasurer respectfully acknowledges the receipt of the following contributions, in aid of the Education Fund:—

From Zion ch, New York, Rev Richard Cox, 11 20; St Michael's ch, do. rev Wm Richmond, 8; St Mary's ch, do, rev Wm Richmond, 2; St John's ch, Islip, rev Wm Everett, 2; St Paul's ch, Patchogue, rev Wm Everett, 1; Grace ch, Prattsville, rev H L E Pratt, 2; St George's ch, Newburgh, rev Dr Brown, 12; St James's ch, Hyde Park, rev Dr Sherwood, 20; Trinity ch, West Troy, rev J Weaver, 5; Grace ch, Waterford, rev J B Morse, 2 50; St Paul's ch, Sing Sing, rev W F Halsey, 5; St John's ch, Kingston, rev George Sayers, 1 12; Christ ch, Morristown, 4; St John's ch, Ogdensburgh, rev H R Peter's, 10; Trinity ch, Rensselaerville, rev R Washbon, 2; Trinity ch, Lansingburgh, rev A T Twing, 10; Trinity ch, Athens, rev N C Stoughton, 2; Christ ch, Granville, rev L A Barrows 1; St Paul's ch, Oakhill, rev L A Barrows, 1; St Thomas's ch, Mamaroneck, rev J M Ward, 3 38; St Andrew's ch, New York, rev R M Abercrombie, 1 50; Christ ch, Duanesburgh, rev K Metcalf, 3; St Matthew's ch, Bedford, rev A H Partridge, 1 47; St Saviour ch, Maspeth, rev Wm Walsh, 10 25; Christ ch, Gilbertsville, rev H Peck, 50 cts; Trinity ch, Plattsburgh, rev Thomas Mallaby, 1; Zion ch, Butternuts, rev A B Beach, 6 75; St Mary's ch in the Highlands, rev R Shaw, 1; St Philip's ch, Phillipstown, rev R Shaw, 1; Christ ch, Manhasset, rev J P F Clarke, 2 75; St Mark's ch, Williamsburgh, rev S M Haskins, 3 67; St Andrew's ch, and Trinity chapel, Staten Island, rev Dr Moore, 6 25; St John's ch, and chapel at Tuckahoe, Yonkers, rev H L Storrs, 9 22; Trinity ch, Win'ham, and Lexington, rev T S Judd, 1; St Paul's ch, Charlton, rev E Davis, 5. Total, $159 56.

James F. DePeyster, Treasurer,
New York, Oct. 3, 1848. 159 Front street.

ST. SIMON'S GERMAN FREE CHURCH.

The undersigned acknowledges the receipt of the following donations for the support of the above Church:

By Rev Mr Eigenbrodt, collection in All Saints' ch, 25; by Rev Thomas Cook, from John David Wolfe, Esq, 25; Wm A Spencer, Esq, 25; Peter Lorillard, Esq, 25; Wm B Astor, Esq, 25; Mrs Caspar Meier, 10; J Grosvenor, Esq, 10; S Cambreling, Esq, 5; A B McDonald, Esq, 5; Charles Ely, Esq, 5; W N Seymour, Esq, 5; cash, 5.

William A. Duncan, Treasurer.
New York, October 10, 1848.

Advertisements.

ROSE'S NEANDER.—History of the Christian Religion and Church, by Dr. Augustus Neander. Translated from the German. by Henry John Rose, B. D. New edition. Just published by
STANFORD & SWORDS, 139 Broadway.
October 14.

TO THE CLERGY.—Sermon Paper. Sermon Covers, various styles.
Parish Registers, various binding.
Pocket Communion Set, silver and plated.
Communion Set for Church Use.
For sale by
STANFORD & SWORDS, 139 Broadway, New York.
Oct. 14.

TO Parents having young daughters to Educate—
A Lady, a Member of the Episcopal Church, residing in a pleasant part of the country, about ten miles from the city, is desirous of devoting herself to the care and instruction of some three or four young girls, in company with her own daughter. At the time of their first admission, she does not wish them over twelve years of age; but having received them, she will carry on their education to the extent desired.
For information respecting the advantages, &c. of the situation, she is permitted to refer to the Rev. Dr. Muhlenberg, No. 110 West Fourteenth street, New York.
October 14—4t

APPLETON'S New Standard Edition.—The Book of Common Prayer of the Protestant Episcopal Church of the United States.—
Embracing six varieties of sizes, with Steel Illustrations by Overbeck, in all the styles of Turkey Morocco and plain bindings; or in rich velvet, with gold gilt clasps and borders.
*** The Publishers can confidently recommend to the patronage of the Clergy and the Laity, this edition of the Book of Common Prayer, as being the most accurate of any yet printed; the proof sheets have been carefully revised by one of the Committee appointed by the General Convention, to set forth a Standard Prayer Book.
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A large assortment of the elegant Oxford Edition of the Bible, so generally preferred to all others for beauty of typographical execution and superior correctness of text. Comprising fifteen different sizes. All bound by the best London workmen, in the most anlshed and elegant style, including rich silk velvet and gold gilt edges, forming most appropriate and beautiful works for presents, &c.
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October 14—1t

DEVOTIONAL Works—Adapted to the use of members of the English Church, and Edited by the Rev. E. B. Pusey, D.D.
The Spiritual Combat, and the Supplement, with The Path of Paradise; or, The Peace of the Soul. By Scupoli. (From the Italian.) With Frontispiece, $1 50.
The Year of Affections, or Sentiments on the Love of God, as drawn from the Canticles, for every day in the year. By Avrillon, $1 75.
The Foundations of the Spiritual Life—(A Commentary on Thomas a Kempis.) By Surin, $1 50.
A Guide for Passing Lent Holiday—By Avrillon. Second edition, with frontispiece, $2.
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The Life of Jesus Christ in Glory—Daily Meditations from Easter Day to the Wednesday after Trinity Sunday. By Nouet, $2.
Imported by D. APPLETON & CO., 200 Broadway.
D. Appleton & Co. have for sale a large variety of Devotional Works, (private and family,) by English and American Divines.
Just received a fresh supply of Sermons, during the Season from Advent to Whitsuntide, by the Rev. E. B. Pusey, D.D. 1 vol. 8vo. $2 75. October 14—1t

THE ANALOGY OF TRUTH—In Four Discourses, together with a Discourse on the Connection between Practical Piety and Sound Doctrine, by the Rev. Silas Totten, D. D., late President of Trinity College, 12mo. 50 cts. Just published by
STANFORD & SWORDS,
October 14. 139 Broadway.

TO PARENTS AND GUARDIANS.—Boarding School—Irving Institute, Tarrytown, New York—WILLIAM P. LYON, A. M.. Principal.
The Winter Term will open on the 1st of November next. The course of Study includes the whole range of English branches, together with thorough instruction in the preparatory Collegiate Studies, and in the French Language.
Circulars containing full information, at Clark & Austin's Bookstore, 285 Broadway. Oct. 14—3t

SCHOOL.—MALE AND FEMALE BOARDING AND DAY.—
The subscribers will open a School on the 16th of October, in a country Parish, at a short distance from this city, in which the elements of a thoroughly classical and scientific course of Education will be imparted.
RICHARD S. SEELY, SAMUEL L. RICHARDS, } Principals.
The Male and Female Departments of this School will be kept separate and distinct. For further information, address William H. Seely, 107 Broad street, New York.
October 14—4t

TO BISHOPS OR CLERGYMEN intending to establish Schools for Young Ladies in any part of the South—
A Lady, Member of the Church, having great experience in the management of schools, as well as a thorough acquaintance with the dispositions of Southern children, understanding in the smallest details all the arrangements of a superior school, would be happy to enter into any agreement, either to act as Teacher or Directress in an establishment of the kind. The most unexceptionable references can be given, as the lady has resided seven years in the same school in this country, and as long a period of time in Europe as teacher of the French Language. Address, post-paid, R. R., Office of the "Churchman." October 7—8

EPISCOPAL Collegiate Institute, Stapleton, Staten Island, Rev. T. Towell, A. M., Principal.
The Winter Session will commence on Monday, 30th of October inst. The patronage of parents who wish their children trained up in the principles of *sound Churchmanship,* with the advantage of the best teachers in the Classical, Mathematical, French, German, and Spanish Departments, is solicited. Boats run every hour from the city, and land within five minute's walk of the Institute.
References—Right Rev. W. H. DeLancey, D.D., Rev. William Berrian, D.D., Rev. Benjamin I. Haight, D.D., Rev. Edward Y. Higbee, D.D., Rev. C. W. Hackley, D.D., Rev. J. F. Schroeder, D.D., Rev. Joseph H. Price, D.D., Rev. W. Morris, Rev. Isaac Pardee. October 14—tf

LITTELL'S LIVING AGE.—
Contents of the Number for October 14:
1. The Ministry of the Body.
2. Expedition to the Niger.
3. The Massacre in Oregon.
4. British Association—18th Meeting.
5. Van Couver's Island.
6. George Stephenson.
7. Human Hydrophobia.
8. Importance of the Insignificant.
9. Dr. Channing.
10. Enemies.
11. More about Cockroaches.
12. Green Vaults of Dresden.
13. Statistical History of the Penny-post.
14. Correspondence.
15. Effects of Irish Agitation.
16. Van Couver's Island and American Policy.
Short Articles. Sold by
BERFORD & CO., 2 Astor House.
October 14.

ROOMS WANTED—Either with or without Board, for a Lady, 3 children, and nurse. Address S. S., at the office of this paper.
October 14—1t8

FOR SALE—Two Pews in St. John's Church, unsurpassed for eligibility, known as No. 65, *Middle Aisle,* and No. 39, *North side Aisle,* (*body pew.*) Apply to Mr. N. Quackenboss, 147 Hudson street, St John's Square, or to the Sexton. October 14—tf

W. A. ZABELER, 194 Fourth street, a graduate of the University of Leipsic, offers his services to the public as an instructer of the German, Latin, Greek, French, and other Languages, Mathematics, &c. Having been engaged in the discharge of scholastic duties with the greatest success, and to the entire satisfaction of his employer for more than eight years *in this country,* he is able to lay before applicants the most satisfactory testimonials, and to give reference of the highest character. He attends to pupils both at their and his own residence, and refers in particular to Jos. G. Cogswell, Esq., 587 Broadway. October 14—1t8

ST. PAUL'S COLLEGE, College Point. The next Term of this Institution will commence on the 1st Monday of October. Pupils are admitted into the Primary Department at ten years of age; and into the Collegiate Classes, whenever they possess the requisite qualifications of Learning. Application for admission to be made to J. G. Barton, Rector. August 26.

THE MOUNT WASHINGTON Collegiate School, 204 Fourth street, fronting Washington Square, corner of McDougal street, re-opens on Thursday, the 7th of September. The particular attention of parents is requested to the Circular of this School, which may be obtained at the office of the Churchman, the Bookstore of M. H. Newman & Co., 199 Broadway, or of Mr. Clark, who resides in the building erected expressly for the Institution.
GEORGE W. CLARK, JAMES FANNING, } Principals.
September 9—6t

A YOUNG GENTLEMAN can be accommodated with Board in a quiet, respectable family, where the comforts of a home can be realized. Please address "G. W. J.," No. 4 Thames street, New York.

WANTED, a situation as Sexton, by a person who has had several years experience. The best of reference given. Apply at this office, by letter, directed to "Sexton." September 30.

THE RECTOR of St. Timothy's Church and Hall is desirous to procure the services of a gentleman in Deacon's orders to assist him in the duties of the Parish, and to take charge of some classes in the Institution. The situation is in every respect comfortable—and the opportunities for doing good are many. Address the Rector of St. Timothy's Hall, Catonsville, Md.
September 16—4t

ORGAN FOR SALE—An instrument nearly new, in good order, having five stops, and suitable for a small Church or Chapel, for sale very low for cash. Apply to A. E. DOUGLASS,
August 19—2m8 20 Wall street.

Poetry.

IMAGES OF GOD.

BY REV. JAMES GILBORNE LYONS, LL.D.

Nor from the noble quarry,
Nor from the wealthy mine,
Shalt thou bring images of God
To deck His house or shrine;
Carrara's marble mountains
Before His face are dim;
The purest gold, that Sibir yields,
Recoils, abash'd, at Him.

Canova's art and chisel
Could faultless beauty give;
His glowing thought and magic touch
Could make dead marble live;—
For him lost Nymphs and Heroes
Would from the rough block spring;
But weak were all Canova's skill
To frame the seraph's King.

In stone of snowy whiteness,
And precious ores of Earth,
Triumphant Genius carves or moulds
All shapes of human birth;
He calls up forms and features,
Which never yet have been,
But vainly will he toil, or think,
To show—THE GREAT UNSEEN.

If thou wouldst find His likeness,
Search where the lowly dwell,
The faithful few that keep His laws
Not boastfully, but well:
Mark those who walk rejoicing
The way which Jesus trod;—
Thus only shalt thou see below
Fit IMAGES OF GOD.

Selected Matter.

COLONIAL BISHOPRICS COMMITTEE,

FOURTH REPORT.

We, the undersigned Archbishops and Bishops constituting the Committee for promoting the Erection and Endowment of Additional Bishoprics in the Colonies and Dependencies of Great Britain, desire to call public attention to the following brief statement of facts.

At a meeting of Archbishops and Bishops held at Lambeth Palace on Whit-Tuesday, 1841, a declaration was adopted, and signd by all present, to the effect that "the immediate erection of Bishoprics was much to be desired in the following places:—New Zealand, the British Possessions in the Mediterranean, New Brunswick, Cape of Good Hope, Van Dieman's Land, Ceylon."

And it is with a feeling of unfeigned thankfulness to the Great Head of the Church, that we record the fact that, these several dependencies have been erected into separate Bishoprics.

"The declaration" then proceeds as follows: —"When competent provision shall have been made for the endowment of these Bishoprics, regard must be had to the claims of Sierra Leone, British Guiana, South Austalia, Port Phillip, Western Australia, Northern India, and Southern India."

Guiana has long had the privilege of a resident Bishop. The Province of Australia Felix, or Port Phillip, was last year erected into the Bishopric of Melbourne; and South and Western Australia have been for the present united to form the Diocese of Adelaide, though we trust that the latter Colony will ere long be formed into a distinct See.

Thus, of the thirteen provinces mentioned in the Lambeth Declaration, as requiring immediate or early Episcopal superintendence, ten are already formed into Dioceses. The urging importance of founding a Bishopric for the northern provinces of India, has been pressed upon the attention of the Court of Directors by the Bishop of Calcutta; while the increasing body of Missionary Clergy. with their Churches, Colleges, and converts, amounting in all to not fewer than 50,000 in the provinces of Tinnevelly and Tanjore, demand the presence of a chief Pastor.

But besides the places named in the "Declaration," Bishoprics not then contemplated have been founded in *Antigua*, by a subdivision of the Diocese of Barbadoes, and at *Newcastle*, by a separation of the northern counties of New South Wales from the Bishopric of Sydney.— Thus, *eleven Bishoprics* in all have been founded within the comparatively short period since the attention of the Church was specially directed to this important subject.

We cheerfully acknowledge the ready concurrence and aid, which, in these great measures for the extension of the Church, we have received from Her Majesty's Government; and we desire once more to record our high sense of the permanent services to religion, which have been rendered by the disinterested liberality of the Bishop of Sydney and Miss Burdett Coutts.

But while, by God's mercy, much has been accomplished, much still remains to be done.— And among the more urgent and pressing wants of the Colonial Church, may be reckoned, that which has already been noticed by us, a subdivision of the two large Dioceses of Quebec and Toronto, or at the very least, the erection of a Bishop's See at Quebec as well as at Montreal.

We stated in our Third Report, that a sum of 15,000*l.* had been contributed towards the edowment of a Bishopric within the British possessions in the Chinese Seas. After mature deliberation it has been thought advisable that this See should be fixed at Victoria, in the island of Hong Kong. The total sum available for the endowment, may at present be reckoned at 18,000*l.* of which nearly one half has been given by two noble-minded individuals, a "Brother and Sister," who have besides offered 2000*l.* more for the erection of a College.

Considering the peculiar circumstances of the settlement, we are of opinion that the Bishop of Victoria should be also Warden of the College, and that an important part of his duty should consist in preparing a body of students, native and European, to be trained for Missionary employment in China.

It is obvious that the work of the first Bishop of Victoria must be one of preparation; and we cannot but express our strong conviction, that the future success of the Missions of our Church in the Chinese Empire, and the best hopes of bringing its inhabitants to the confession of the faith of Christ, will, under the Divine blessing, be mainly dependent upon the careful training of a number of students, who must be hereafter sent as Missionaries to grapple with the peculiar idolatries and the various forms of error and prejudice, which are so deeply seated in the Chinese mind.

We purposely avoid the mention, in this Report, of other colonies or provinces, in which a more complete Episcopal superintendence is much needed, because we are anxious to see the design, now so long contemplated, of establishing a Bishopric in Hong Kong, accomplished without further delay.

The sum at our disposal, including an annual allowance from the Colonial Bishoprics Fund, is, however, barely sufficient for the endowment of a Bishopric, and we cannot safely estimate the amount still required for the erection and furnishing of a College, comprising apartments for the Bishop, at less than 6,000*l.* For this sum, small in comparison with the importance of the object in view, we appeal to the liberality and self-denial of the favored members of our own Church.

The great work of Christian faith and love, which we thus heartily commend to the brethren, has received the general approval of Her Majesty's Government, and a spacious and handsome Church has already been erected. A few years since, the vast heathen empire of China seemed in a manner closed against Christian enterprise. An effectual door has at length been opened, and providentially too at a time when a more active Missionary spirit has been awakened in this country. Already this improved spirit has been evidenced by acts of liberality and devotion, worthy of primitive times. We cannot doubt that many, whom God has endowed with the talent of wealth, will be ready, after the example of the "Brother and Sister," by whom one half of the endowment of the Bishopric of Victoria has been provided, to devote it to His service: and refer all persons who may be so disposed to the following gentlemen, who have kindly undertaken to act as a Special Committee for the purpose of diffusing information and receiving contributions:—

His Honor the Vice Chancellor of England. Sir George Staunton, Bart. Sir James Urmstone. The Venerable Archdeacon Grant. W. H. C. Plowden, Esq. W. Wilberforce Bird, Esq. Gilbert Mathison, Esq. Or to the Rev. Earnest Hawkins, Honorary Secretary, No. 79 Pall Mall.

The work before us, that of laying the foundation of an extensive mission to a Heathen Empire, is one of the most important in which a Christian nation can be engaged. As such, as one that cannot but be well-pleasing in the sight of God, we confidently ask for it the alms and the prayers of His faithful people.

(Signed)

J. B. CANTUAR, E. DUNELM,
T. EBOR, C. WINTON,
J. G. ARMAGH, J. LINCOLN,
R. DUBLIN, G. ROCHESTER,
C. J. LONDON.

78 Pall Mall, Aug. 21, 1848.

A WORD FOR CHRISTIAN LIBERTY AND PEACE:

OCCASIONED BY THE PROPOSED NEW TEST OF HERESY.

(By the Hon. and Rev. A. P. Perceval.)

As attempts are being actually made to procure from the young and unwary of the Clergy, signatures in support of the proposal to erect within the British Church, in these latter days, a new test of heresy,—which proposal has been so stealthily dropped among us, like an illegitimate foundling,* that no one knows from whom it emanated,—no excuse can be necessary for making public the following considerations upon the subject, which have already received privately the inspection and correction of those to whose judgment, from age, station, and experience, the utmost deference is due. A. P. P.

August 18, 1848.

With the hope, under God's blessing, of promoting peace in Christian Israel, without compromise of principle, it is repectfully and affectionately submitted to all the members of the Church, but especially to the Bishops of the same, in reference to a suggestion mooted in some quarters, for erecting the thirty-nine theological propositions contained in the Articles of the Church of England, into a test of heresy, and into the sole test of heresy:

I. That a test of heresy, *ex vi terminorum*, must be equivalent to a term of communion.— Consequently, that to erect these Articles into a test of heresy at all, will be to erect them into terms of communion; which the Church of England has never yet done, nor can she do it, without recording against herself irrefragably, the guilt of heresy and schism.

II. That the chief ground of complaint against the Church of Rome, alleged and maintained by the Christians of the Eastern and of the British Churches, is, that she has done this very thing; having set forth as tests of heresy and terms of communion the twelve Articles which Pius IV. added to those received by the Catholic Church, in utter disregard and defiance of the rule of the Catholic Church in that behalf made and provided, as set forth in the third, fourth, and sixth general councils, to wit of Ephesus, Chalcedon, and (3) Constontinople; by which it was decreed, that if any persons should do so, "such persons, if Bishops, should be deprived of the Episcopal office, if Clergy, of the Clerical," &c. If the Church of England shall now do the same thing by her Articles, she will be involved, and, numerically, to a greater degree than Rome, in that very error against which she has hitherto been Protestant.

III. That to make the thirty-nine Articles of the Church of England not only (additional) tests of heresy, but the sole test (as is proposed,) would involve the guilt of heresy and schism, not merely by way of addition, in defining many points left open to Christian liberty by the Chureh at large, but also by way of diminution, as some of the fundamental Articles of the Catholic faith find no place in the thirty-nine Articles here treated of: to wit, for instance, "The Resurrection of the Body." For if it be said that, inasmuch as the three Catholic creeds are recognised in the eighth Article, those who propose to make the thirty-nine Articles sole tests must be understood to embrace Catholic creeds thus recognised by the same; let it be considered that the recognition of *the three creeds* in Article 8, is little if at all stronger than the recognition of *the Homilies* in Article 35.— Are the Homilies, therefore, to be included as a portion of the test?

If it be asked, "What, then, is the real value to be attached to the thirty-nine Articles?" let the records of the Church declare the same.

They were put forth at the first in 1552, together with some others, making in all forty-two. They were altered and reduced to their present number in 1562, but as yet only by way of recommendation; no subscription or assent to them being as yet required, neither from layman nor from clerk.

In 1571, for the first time, it was required that "every Minister of the Church, before entering into the sacred function, should subscribe all the Articles of the Christian religion, agreed upon in Synod; and publicly make known his mind to the people concerning those Articles and the whole doctrine, in whatever place the Bishop shall appoint."

In 1603 the above vague direction was reduced to these terms in Canon 36: "No person shall hereafter be received into the ministry, nor either by institution or collation admitted to any Ecclesiastical living, nor suffered to preach or catechize, or to be a lecturer or reader in Divinity in either University, or in any Cathedral or collegiate Church, city or market town, Parish-Church or Chapel, or in any other place *within this realm*, except he be licensed either by the Archbishop or Bishop of the Diocese where he is placed, under their hands and seals, or by one of the two universities, under their seal likewise: and except he shall first subscribe to these three Articles following, in such manner and sort as we have appointed.

III. That he alloweth the Book of Articles of Religion agreed upon by the Archbishops and Bishops of both provinces, and the whole of the Clergy in Convocation holden at London, in the year of our Lord God 1562; and that he acknowledgeth all and every the Articles therein contained, being in number nine and thirty, besides the Ratification, to be agreeable to the Word of God."

But as regards the laity, the only provision respecting the Articles that the Church has thought fit to make, has been to restrain the open impugners of them; which was done in 1603 by Canon 5, entitled, "*Impugners of the Articles of Religion established in the Church of England censured.*"

It was not until 1635 that the Church of Ireland received these Articles, which was done in the first Canon passed by a synod in Dublin that year, as follows:—

"For the manifestation of our agreement with the Church of England in the confession of the same Christian Faith, and the doctrine of the Sacraments, we do receive and approve the book of Articles of Religion agreed upon by the Archbishops and Bishops, and the whole Clergy, in the Convocation holden at London in the year of our Lord God 1562, for the avoiding diversities of opinions, and for establishing of consent touching true religion. And, therefore, if any hereafter shall affirm that any of those Articles are in any part superstitious or erroneous, or such as he may not with a good conscience subscribe unto, let him be excommunicated, and not absolved, before he make public revocation of his error." But neither in that Synod, nor in any other, did the Church of Ireland ever require subscription to these Articles from any within her pale.

In what light, then, do these, the only authoritative records of the Church touching the matter, exhibit these Articles to view? Simply, it is conceived, as articles of peace within this realm; that is to say, provincial regulations within the provinces of England and Ireland; which no man in either may disturb the Church's peace by openly impugning, under pain of ecclesiastical censure; and to which, by synodical authority, in England, subscription is required, as "agreeable to the word of God," of all who would enter Holy Orders, or accept ecclesiastical preferment, or exercise the office of preaching, catechizing, lecturing, or reading in divinity; but which no layman was ever required to subscribe, or even assent to, in order to lay-communion; nor even any foreign Clergyman duly ordained in order to such Clerical communion as may be exercised in any ministerial functions, save only preaching and catechizing, and teaching in divinity. They who would seek to abridge this Christian liberty will do well to consider Gal. ii. 4, and v. 1.

If it be further asked, "what, then, are to be considered tests of heresy truly so called?" the only apparent answer is: those articles of faith to which profession of assent is required of every one in order to Baptism, Confirmstion, and Communion. If it be further asked, "In what sense the terms there made use of are to be understood?" recourse must be had to the records of the Church, to show the sense in which they were received from the beginning. From time to time during the first seven centuries the meaning of the terms came under public discussion; and the Bishops assembled in synod at Nice, A.D. 325; Constantinople, 381; Ephesus 431; Chalcedon, 451; Constantinople, 553; Constantinople, 680; have left on record the sense in which these terms had been received and handed down until then. From the general or universal assent which these synodical attestations received from the Church at large, these six synods or assemblies of Bishops obtained the designation of General Councils, as those to whose attestations the Church general or univeral had assented.

These are the six councils acknowledged by the English Church in Synod at Calchythe, A.D. 785; and recognised by the same in her Homily on peril of Idolatry (one of those named in the thirty-fifth of the articles under consideration), as "allowed and received of all men."— These are the six Councils upon the strength of agreement to which the Greek emperor Andronicus in 1339 sent Barlaam, Abbot of St. Saviour's, to Benedict, Bishop of Rome, to negotiate Christian peace and catholic communion between eastern and western Christendom.— (See Palmer's Treatise on the Church, vol. ii. p. 203, and the citations there.) These, lastly, are the six Councils to which, and to which only, the Bishops of Rome on their elections, were required to declare assent, as may be seen in the Liber Diurnus of Rome, published by Garner the Jesuit, in 1686. (See Routh, Script. Eccles, opusc. ii. 145.) They form, as it were, a contemporaneous ecclesiastical glossary for the safe and right appreciation of the Theological Terms set forth for our adhesion, in the Articles of the Faith propounded to every person who seeks admission to the Christian fold. Upon the basis of these Twelve Articles of the Catholic Faith, which contain the fundamental Truths of the Christian religion recorded in the sacred Scriptures, in that sense in which, (from the testimony of those who were present at these six Councils, and from the general reception of that testimony by the Church at large, then and ever since,) we have all the assurance which the case admits that they were received from the beginning, does there seem to be some reasonable ground to hope that eventually, of God's mercy, Christian peace and Catholic communion may be restored throughout the world.

A. P. P.

(From the Banner of the Cross.)

THINGS AS I SAW THEM IN ST. MARY'S HALL

AND BURLINGTON COLLEGE.

Rev. and Dear Sir,—I send you herewith a sketch of THINGS AS I SAW THEM in St. Mary's Hall and Burlington College. I went there on the 23d inst., for the purpose of bringing my children home for the fall vacation. But finding that they would not be through with their examination until the Thursday evening following, I determined to remain and see the end of it. I attended divine service the evening I arrived, and twice daily the ensuing week. This was not my first visit to the Chapel of the Holy Innocents, and I would fain hope will not be my last. No where have I felt more love for the place where God's honor dwelleth. It is a place where one may worship; nay where every one must feel that they stand on holy ground.

Sunday morning, besides the usual service, confirmation was administered to a young man who had not previously had an opportunity of being confirmed, and who was about to be ordained Deacon. After breakfast I went again to the Hall to speak with my children, when I came unexpectedly upon the whole family, numbering 180, assembled in the school-room repeating the several words for the day, (certain appropriate texts of Scripture) which had been given them during the week past to commit to memory and to meditate upon. These recited, the principal, the Rev. Mr. Germain, commented very briefly upon the one for that day,—"Let every man be swift to hear, slow to speak, slow to wrath." He was followed by the Bishop, in a few words of advice and exhortation. Surely thought I, this is a Sunday school indeed without its usual drawbacks.

In the forenoon, after an admirable discourse on the requisites for an efficient ministry, the young man before alluded to was ordained Deacon. In the afternoon the new commissioned minister preached, and right manfully did he begin to redeem the pledge which he had given in the morning. During the afternoon service the Bishop baptized a number of children, and remembering that I had seen only a few weeks before a still larger number brought to the same font, surely thought I, if this doctrine of baptism be truly received and truly followed great results must flow from the baptism of so large a portion of the population of Burlington.

Sunday evening came, and with it the usual service in the Chapel at the Hall, quiet, edifying, impressive. The week following I gave pretty close attention to the examination, now at the Hall, and then at the College. I forbear to particularize (as it would be easy to do) instances of unusual success as well in teaching as in learning. It would be invidious to do so when, if all did not very well, none seemed to merit censure. I saw enough to satisfy me (after no very limited acquaintance with public examinations, some of them confessedly the best that this country affords,) that *there* at least is no sham scholarship, no cant, no pretence of any sort, but a hearty and liberal provision for the attaining of "godly and good learning," and a discipline withal so wisely tempered with all the elements of good government, that if my own children do not make those attainments in purity and learning I so earnestly covet for them, I shall not think of imputing it to those to whose care I have confided them. Considering that they must be educated, qualified, in other words for the unromantic duties of real life, I persuade myself that I have found an asylum for them which, while it does not supersede the care and co-operation of their parents, is yet, all things considered, a little better for them than the best home.

I conversed but little with the teachers, for they were busy, still less with the Bishop for the same reason. I was twice only at his table, not because I was not invited, but because I saw he would not lack for guests though I declined his hospitality.

Meeting at every turn with some undesigned proof of his diligence and care, and that of the teachers under him, such reflections as these crowded into my mind.—How much stronger is God than man, as seen in the motions which they respectively represent to the well ordained mind. How much more precious is an approving conscience, than gold, and how much more will a teacher do and impart when you can appeal with more effect to his sense of duty than to his covetousness.

But this is not my line and therefore the sooner I cut myself off from it the better, neither is it to my taste to praise men or their works. These seminaries of learning, may, I dare say, yet be improved and still not be perfect. No doubt these two families, embracing one more than 100 sons, the other 180 daughters, have their domestic troubles as well as lower households. No doubt they have need to bear one another's burdens and to forbear one another in love. But such a degree of harmony, good-will and hearty co-operation is, I should think, a phenomenon. Enough, suffice it to say I have not been disappointed. Adieu.

A PRESBYTER OF NEW YORK.

September 30th, 1848.

Advertisements.

LIFE ASSURANCE.—National LOAN FUND LIFE ASSURANCE SOCIETY, 26 Cornhill, London, and 71 Wall Street, New-York. Capital, £500,000 sterling, or $2,500,000. (Empowered by Act of Parliament,) 2d Vict.—Royal Assent 27 July, 1838. "A Savings Bank for the Widow and the Orphan." T. Lamie Murray, George Street, Hanover Square, Chairman of the Court of Directors in London.

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July 8—3m

THE Mutual Benefit Life Insurance Co., 11 Wall street. Statement, May 1, 1848.

This Company has issued, since the 25th April, 1845, to this date, (3 years).......5,527 Policies.
Policies cancelled, expired, and forfeited.. 819
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Amount of Premiums received on the above, $697,455 61
.. received for interest.......... 21,276 43
Total receipts in 3 years........ $718,732 04
Losses and expenses paid during same time, 176,721 46
Surplus, May 1, 1848.......... $542,010 58

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James Stewart, M. D., (residence 3 Abingdon Square,) Medical Examiner—can be found at the office daily, from 2 to 3 o'clock. tf

COLLEGE OF ST. JAMES— Washington County, Maryland. The next Session will begin on Monday, October 2d, on which day all the students are requested to attend punctually. New students may then present themselves for examination, and will be admitted into any class for which they may be qualified.

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August 12—8t

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The Bishop of Maryland, in his address to the last Convention says—St. Timothy's Hall continues to maintain its high character, and increase the number of its inmates. The improvements in progress at the last Convention have been completed, and few establishments in the country can surpass the convenience, comfort, and perfect order now manifest in this. September 16—tf

THE largest, best, and cheapest Dictionary, in the English Language, is, confessedly, WEBSTER'S, the entire work, unabridged, in 1 vol. Crown Quarto, 1452 pp., with Portrait of the author. Revised by Professor Goodrich, of Yale College. Price $6.

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Published by G. & C. MERRIAM, Springfield, Mass., and for sale by all Booksellers. September 16.

FRENCH and ENGLISH Boarding School for Boys—corner of 86th street, and the Bloomingdale Road—Rev. S. Douglass, A. M., Rector.

This Institution, which has been in successful operation since the time of its establishment, will be open for the reception of pupils on Monday, the 18th of September. The locality is unsurpassed by that of any other school in the vicinity of the city; and it is the desire of the Principal to make the moral and literary advantages of the Institution equal to those which nature has given it. Parents who wish to secure a good school for their children are respectfully requested to visit the Institution and examine for themselves.

Circulars respecting terms, &c., can be obtained at the Bookstore of the Messrs. Appleton, No. 200 Broadway; and at the Office of the Churchman. Sept. 9—3m

THE CHURCH ALMANAC— JUST PUBLISHED, and now ready, the Church Almanac for 1849, with a new arrangement of the Calendar pages, showing the Lessons for each day, and a complete and accurate account of the General and Diocesan Institutions of the Church, together with an Alphabetical List of the Clergy. Orders to be addressed to

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Sept. 2. tf P. E. Tract Society, 20 John street.

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May 20—6 m HENRY PILCHER

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August 12—10w

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R. H. McCurdy, John C. Thatcher,
Frederick S. Winston, Rufus L. Lord,
C. W. Faber, William Betts,
Mortimer Livingston, Joseph Blunt.
Theodore Sedgewick, Isaac G. Pearson,
Stacy B. Collins, William Barnewall,
John H. Swift, William Moore,
Jos. B. Collins, Zebedee Cook,
James S. Wadsworth, Jonathan Miller,
Henry W. Hubbell. Fitz Green Halleck,
Gouverneur M. Wilkins, Robert Schuyler,
John V. L. Pruyn, Amos S. Perry,
Frederick Whittlesey, Joseph Tuckerman,
Charles Ely, Gideon Hawley,
John C. Cruger, Wm. J. Bunker,
Walter Joy, One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 501 Broadway.
May 22—tf

ORGANS—HENRY ERBEN, 172 Centre Street, offers for sale the following Organs:

One Gothic Organ of twelve stops, and octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.
One second-hand Church Organ.
November 3—yly

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Also Church Furniture made to order.
Pew Cushions either in Hair or Moss.
Pews stuffed and lined, &c. DIXON & STONEY.
Cabinet Makers and Upholsterers,
April 9—yly 555 Broadway, near Prince.